A CLUSTER OF Canaans Grapes.

BEING

Severall experimented truths received through private communion with God by his Spirit, grounded on Scripture, and presented to open view for publique Edification.

By the Right honourable
Sir ROBERT TICHBOURN,
Lord Mayor of the City of *London*.

1. COR. 12. 7. *The manifestation of the Spirit is given to every man to profit withall.*

MATHEW 5. 15. *Neither doe men light a candle, and put it under a bushell, but on a candlestick, and it giveth light unto all that are in the house.*

1 COR. 1. 27. *But God hath chosen the foolish things of the World to confound the wise, and God hath chosen the weake things of the World to confound the things which are mighty.*

Imprimatur, *Joseph Caryl.*

LONDON:
Printed by *M. S.* For *Edward Farnham*, at his Shop in *Popes-head-Alley*. 1657.

I Have delightfully looked upon theſe *Cluſters of Canaans Grapes*, and have helped them to the *Preſſe*, that they may be *Wine* for Common drinking: I onely minde the Reader, that theſe Grapes yield the *New Wine of the Goſpell*; Let him take heed he puts it not into the *Old Bottles* of envy or of malice, of prejudice or of contempt; if he doe, *His Bottles will breake*; and though ihe Wine (becauſe 'tis ſaving Wine) cannot but be ſafe, yet himſelfe will be a looſer, yea, in danger to be loſt; Whereas, his profit and Salvation are (I beleeve, on this ſide the glory of God) the higheſt end of the Author, in this publication, as they are of the Licenſer,

Joſeph Caryl.

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TO THE

RIGHT HONORABLE

AND TRULY NOBLE,

Thomas Lord *Fairfax*, &c.

I HAVE obſerved, that Perſons engaged by love, have uſed *this way* to make their acknowledgements that when they give their labours to the Worlds view, they preſent them to that hand which hath by kindneſs moſt obliged them; I judge this practice to ariſe from ingenuity of ſpirit, that where men cannot pay a debt, there they will acknowledge themſelves debtors. Now I beſeech your *Excellency* to give mee leave to take up this practice, I am not able to pay the obligements of your *Lord-ſhips love and kindneſſe to me*; nor in this doe I attempt any higher thing, then to acknowledge my ſelfe your *Lord-ſhips* debtor for more undeſerved favours then any perſon I know, amongſt thoſe many thouſands that are fellow-debters with

with mee. And if your *Excellency* ſhall be pleaſed to own and accept of this poore acknowledgement, I ſhall declare it to be the fruites of your owne wonted goodneſſe, and my ſelfe not at all the leſſe, but the more your debtor. I am the more encouraged to Dedicate this to your *Lord-ſhip*, from the obſervation that I have made of your ſpirit, to be willing to own truth and honeſty in the loweſt perſon and the meaneſt dreſs. What I here preſent to your hands, I truſt will be found truths by the word and ſpirit of truth: but I confeſſe unto your *Lordſhip*, it is in a very mean attire, without the ornament of humane learning: And I expect Worldlings ſhould ſlight and ſcorne it upon that account: but if they appear truths, *as truth is in Jeſus*, I am confident they will be beautifull in your *Excellencies* eye. I have had much ſtrugling between my fleſh and ſpirit, whether to bury, or to bring forth theſe breathings of God upon my ſoule. The ſpirit of God hath made them very ſweet to me, and my ſpirit judged they might be ſo to others, therefore was I willing to breath them forth: but then my fleſh objected that the ſtile was low and meane, and that this ſubject out of my hand would adminiſter matter of ſcorne from the World: and if *one of a thouſand* did value it, yet *a thouſand*

for

for one would ſlight me and it. Til it pleaſed God to carry me above ſcorn, I could not riſe to this reſolution, to bring that forth to the World, which God by his ſpirit had brought into my ſoul; but when I had reſolved the world ſhould have it, I was not long to ſeeke in my ſelf of a hand firſt to preſent it to, but reſolved to preſume upon your *Excellencies* exceeding love and goodneſſe, ſo as to preſent it unto your *Lord-ſhip* as the acknowledgement of my reall affections & abundant engagements to your *Excellency*,

Sir, I Bleſſe the Lord I have no baſe ends in this appearing to the World; for if the reaſonings my fleſh could have prevailed, this had never been an object for Worldlings ſcorne. And if the Lord ſhall give you time to read it, I hope it will appeare to your *Excellency*, and to every ſpirituall eye that ſhall looke into it, that my deſigne is to lift up ſomething above my ſelfe, (*Namely God in Chriſt.*) And finding the ſame ſpirit to be in your boſome, I am encouraged to dedicate this following Treatiſe to your *Lordſhip, & take that boldneſſe as to ſubſcribe my ſelf your Excellencies very much engaged, and ever faithful ſervant*,

ROB: TICHBOURN.

TO THE

READERS.

Readers,

IF you know what you looke for, I will tell you what you ſhall finde; that ſo you may either ſave your labours or attaine your ends; You ſhall have truth in a meane attire ſet before your eyes, the truths of God which to a ſpirituall eye carry their owne beauty; but you will finde them without art, not adorned with humane learning, and ſo without beauty to a fleſhly eye: I know you will wonder what I mean to appeare in Print, eſpecially in theſe times, when plaine truths from the moſt of men, will finde nothing elſe but plaine ſcorne; moſt men have ſight but on one ſide, and their ſtomacks ſo full of crudities, that they cannot beare but vomit up with ſcorne in the face of him that brings them, even ſaving truths; beſides you will thinke I cannot be ignorant but to know, that my name will prejudice theſe truths unto many that lives by fancie more then

then Faith; ſuch as will cavill with all truth that comes by a hand they like not, and have little other grounds for the truth they take up, but that they come by ſuch hands that they at preſent fancie; I confeſſe I cannot make my ſelfe ſo ignorant as not to underſtand theſe things, nor is it my deſigne by appearing in Print to make my ſelfe publike, for I expect by it to be the deriſion of moſt men, nor doe I Print becauſe I thinke the Preſſe wants worke, for I am throughly convinced that much evill hath overſpread this Land by thoſe many unſavory Pamphlets, *and thoſe rending, dividing principles which have this way been ſpread abroad, by which the members of Chriſt have been ſcandalized, rent and divided and have almoſt made themſelves a prey to the Wilde Boares, and the ſubtil Foxes, which have no higher ends but to deſtroy the tender Vines: The reaſons why I chuſe to render my ſelfe to the Worlds ſcorne in this matter and manner, are theſe.*

Firſt, *In ſatisfying my conſcience in obedience to God in ſome Scriptures ſet upon my ſpirit by himſelfe I truſt, when as my fleſh and ſpirit did contend about this matter; And the firſt is this.*

Freely yee have received freely give; Though this was ſpoken firſt to the Apoſtles, yet I thinke it doth not exclude any but include every Saint and

Disciple of Christ to be free in the giving forth of their knowledge, experience and injoyment of God in Christ, by his spirit to the World. And this is my case, What I give I have freely received from the Lord in secret, when no eye but his did see me. *I doe acknowledge it is the free grace of God that makes known any tittle of truth to me, and if my heart deceive me not, it is the manifesting of his free grace that is my designe in giving forth freely as I receive: I shall I trust with much more ease beare the reproaches of the World, then I could a concealement of the love of God in Christ.* In another Scripture *I finde that light is not to be put under a bushell but to be held forth that according to its nature it may lighten others, and because what Saints have, they have received, and every talent is to be improved to the Masters use, and the standing rule to Gods people*; that all things be done to edification, *and that most which may edifie most, therefore in obedience to these Scriptures, God hath moulded me into his will, and I doe freely trust my selfe upon his love and power, to bear up my spirit to carry me through good and evill reports, and I hope shall ever esteeme of the Worlds censures not worthy of thoughts in that day when God shall manifest his will and worke to me.*

A Second Reason *why I thus appeare, is, That*

I might be a Chriſtian Servant to fellow Saints God is as free in giving as he is in ſaving, he gives what he pleaſeth, how he pleaſeth, when he pleaſeth and by whom he pleaſeth, this I have in ſome meaſure experimented of God, and thinke it my duty to be a ſervant to God and to fellow Saints, to bring unto them what I have received from him: When Saints reveale their knowledge and experience of God, they doe thereby confirme, ſtrengthen, and build up one another in their moſt holy Faith: I know no higher worke that Saints on earth have then this, and were it more in practice, I doe verily believe that the beauty of holineſſe and the power of godlineſſe would be more tranſparent, but inſtead of ſerving one another this way in the ſpirit of God, we are devouring & deſtroying one another by an evill ſpirit of lying and ſlaundering, fomenting unchriſtian and needleſſe jealouſies one of another; this is either in the beginning or the end of moſt mens diſcourſes, of their printings; and it hath been, where I am ſure it ought not to be, in mens Preachings; theſe tares which the evill manhath ſowne amongſt the good ſeed have exceedingly ſcandalized the Goſpell of Chriſt, with the profeſſours thereof; and if God delight in this generation, he will exceedingly humble us under this very thing; inſtead of crucifying

Chriſt in one another, Saints ſhould be ſervants to carry Chriſt to each other ; I meane their light in Chriſt, and their experiences of the love, faithfulneſſe, and holineſſe of God; this would increaſe love to God and his people in ſtead of devouring, beget imbracings into the boſome and armes of love, and faithfulneſſe, not to belly and ſcandalize but to honour and vindicate every childe of God.

A third reaſon that moves in me is this, to ſtir up thoſe many thouſands which this Land affords that are abundantly more able to take up this neceſſary worke. Truly it is ſad to ſee how frothy and light things doe take up the ſpirits of able and godly men, when as this onely thing neceſſary is as it were quite forgotten, not onely dead but buried out of ſight, I doe beleeve theſe laſt ſeven yeares have brought forth as little of this fruit, as any ſeven yeares before, in which men did complaine they durſt not ſend truths abroad, leaſt ſo doing ſhould confine them to Priſons, had the ſeven years liberty the Preſſe hath, been improved in this, through the bleſſing of God, it might have left ſuch monuments of God in the World as after ages might have bleſſed him for : I doe beleeve Satan hath hindred much of this worke from appearing by the ſcandall and reproach of the World which is uſually caſt upon it; truly I found it a very hard thing

thing to get over, but when God gave me to under-ſtand, that the good and comfort of one ſoule was of greater weight then the reproach of all the World; I was immediately carrryed above that temptation, and I here mention it to ſtirre up others to the ſame worke, for doubtleſſe God hath many thouſand poore Saints in this Kingdome which will gladly gather up thoſe pearles of Divine truths, which the Swine of the World trample under their feet, if but one ſoule bleſſe God in truth for the revealing of theſe truths, though many thouſands prophane ones ſhould ſcorne me to my face, yet I ſhall not loſe my end nor repent for my reproaches, if God be honoured by them.

My laſt reaſon is this, To give the World a true diſcovery of my ſpirit, and light in thoſe things which I count weighty, and every truth of them to be of more concernment then a thouſand Worlds, I cannot tell the thoughts of men concerning my ſelf, nor will preſume to take the place of God to judge the thoughts of any; but this I can truly tell that in the following truths I have clearely opened my heart to the view of every Reader, & have faithfully given to the World what light God hath given to me in thoſe maine truths, and fundamentals of ſalvation, in which my ſoule lives, and what I can cheerefully dye in, the next moment.

This

This is all I ſhall ſay, I bleſſe the Lord I am ſingle hearted in this worke, let men judge of me and it according to their light, I have no other end then this. That the eternall loving kindneſſe and free grace of God may be lifted up in the World, and that all his people may know how good a God he is. *I confeſſe theſe truths of God were in my ſoule, like new Wine in old Bottles, my fleſh could impriſon them no longer, and now they are abroad give me leave* Reader *with them to give thee a word of caution.*

If thou beeſt ſpirituall, and underſtandeſt theſe truths of God in the ſpirit, and findeſt them ſweet, then bleſſe the Lord, let thy heart praiſe him and thy eye be ſingly ſet on him, overlooke the creature wholy, unleſſe it be to glory in the Lord that hath magnified his free grace to ſo weake a one as my ſelfe is,

I acknowledge the truths to be Gods, and revealed by his Spirit of truth, ſo that the beauty of them muſt center no where but in him, but all the failings and weakneſſes from firſt to laſt are mine, the fruits of my fleſh and darkneſſe.

I beſeech you let God have his due glory, though you blame me for my failings let not my weakneſſes prejudice any ſoule againſt the preci-

ous

ous truths of God. I truſt there is nothing but what are truths of God, though weakly managed, and if any one amongſt thoſe many thouſands more diſcerning eyes then mine ſhall finde out any thing that is not ſo, I truſt if in a ſpirit of love and meekneſſe it may be made known to me, I ſhall bleſſe God for that ſoule, and honour his truth by acknowledging my owne errours.

And to the ſcorner I ſhall onely ſay this, I wiſh you could ſingly ſcorne me in it and not God, then would your ſinne be the leſſe, and ſo would my ſorrow too; *for God hath carried me above your ſcornes, and were not your ſins increaſed by it, the care of either ſide would be but very ſmall.*

Let me deale plainely with you, you wrong your ſelves, not me, for I can both live and dye full of joy and reſt in the love of God; though you ſhall pleaſe your ſelves in ſcorning and deriding me, and all the returne I ſhall make to this, will be to pity your darkneſſe, and to pray the Lord to give you the light of his Spirit, by which you may truely know him, And Jeſus Chriſt *which he hath ſent; and then I know you will be new creatures.*

I ſhall hold you no longer in the Porch, but

open

open every doore of the houſe that you may both read and ſee the truths of God made knowne by his Spirit, to the weakeſt, and one as unworthy as any of his Servants,

Rob: Tichbourn.

The Contents of

the ſeverall Chapters contained in this Booke.

OVE to all SAINTS ſhews union with Chriſt.

By this ſhall all men know that ye are my Diſciples if yee love one another, John 13. 35.

What Chriſt hath borne for Saints they ſhall never beare themſelves.

For as many as are of the workes of the law are under the curſe; for it is written, *curſed is every one that continueth not in all things which are written in the booke of the law to doe them.*

But that no man is juſtified by the Law in the ſight of God, it is evident *for the juſt ſhall live by faith.*

And the law is not of faith, but the man that doth them ſhall live in them.

Chriſt hath redeemed us from the curſe of the law, being

made a curſe for us; for it is written *curſed is every one that hangeth on a tree.*

There is neither Jew nor Greeke, there is neither bond nor free, there is neither male nor female, for yee are all one in Chriſt Jeſus.

And if ye be Chriſts then are you Abrahams *ſeed, and heirs according to promiſe*, Gal. 3. 10, 11, 12, 13. 28. 29.

Gods Children have his Spirit to walk and work in.

For as many as are led by the Spirit of God, they are the ſonnes of God.

For ye have not received the ſpirit of bondage again to feare, but yee have received the ſpirit of adoption whereby we cry Abba-Father.

The Spirit it ſelfe bearing witneſſe with our ſpirit that we are the children of God, Rom. 8. 14, 15, 16.

Gods love giveth Saints to know they ſhall appear like Chriſt.

Behold what manner of love the Father hath beſtowed upon us that we ſhould be called the ſonnes of God. Therefore the world knowes us not, becauſe it knew not him.

Beloved, now we are the ſons of God, and it doth not yet appeare what we ſhall be: but we know that when he ſhall appeare we ſhall be like him, for we ſhall ſee him as he is, 1 John 3. 1, 2.

Chriſt is the foode of living ſoules.

I am that bread of life, John 6. 48.

Chriſts reigne by his Spirit is the Saints liberty from bondage.

To redeeme them that were under the law, that we might receive the adoption of ſons.

And becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying Abba Father, Gal. 4. 5,6.

Saints are compleate before God in their union with Chriſt.

For in him dwells all the fulneſſe of the God-head bodily, and yee are compleat in him, Coloſſ. 2. 9.

Free grace in God juſtifieth & redeemeth through Chriſt.

Being juſtified freely by his grace through the redemption that is in Chriſt Jeſus, Rom. 3. 24.

Chriſt and the new creature are unſeperable.

Therefore if any man be in Chriſt hee is a new creeature, 2 Cor. 5. 17.

Vanity and vexation of ſpirit compaſſeth all things under the ſunne.

I have ſeene all thy workes that are done under the Sun, and behold all is vaniiy and vexation of ſpirit, Eccleſ. 1. 14.

A Saints excellency is to have no will in himſelfe but the will of God.

Saying, Father if thou be willing remove this cup from me, nevertheleſſe not my will but thine be done, Luke 22. 42.

No man exceedes another in excellency but by received mercies.

For who maketh thee to differ from another? and what haſt thou that thou didſt not receive? 1 Cor. 4. 7.

None

None but God can be a proper ſubject for a Saint to glory in.

He that glorieth. let him glory in the Lord, 1 Cor. 1 part of the 30. verſ.

Saints have victory through Chriſt over Death, and by faith glory in it.

O Death where is thy ſting? O grave where is thy victory?

The ſting of death is ſin, and the ſtrength of ſin is the Law.

But thanks be to God which giveth us the victory through our Lord Jeſus Chriſt, 1 Cor. 15. 55, 56, 57.

FINIS.

A

Cluſter of Canaans GRAPES.

CHAP. I.

Love to all Saints ſhewes union with Chriſt.

JOHN 13.35.

By this ſhall all men know that ye are my Diſciples, if yee love one another.

HE foregoing verſe holds out a Command from Chriſt, that all his Diſciples, thoſe which love and follow him ſhould love one another: And to this command our Saviour holds forth his love as a pattern and incitation to us to love one another, *That you love one another*, ſaith Chriſt, *as I have loved you.* Our Saviour ſpake theſe words *a little before his death*, that they might be of the more force, and make the more impreſſion upon the ſoules of his Diſciples, as if he ſhould ſay, remember my *dying love*, and let it live in your boſomes, as a precept and example for you to love one another. In this 35. verſe our Saviour advances love, *holy ſpirituall* love, and makes it a *Beacon* of diſcovery. This love, it is the love of Chriſt *within us*, for *without him* we can do nothing. Now Chriſt makes *a double* diſcovery by this love: *The firſt is this* he diſcovers God his Father and our Father, and himſelfe to us: *Secondly*, by Verſe 34.

this love he makes a diſcovery of *Saints* to the world, as they are in union and communion with him; the latter of theſe is that which is held forth in this verſe, namely, A Saint manifeſting to the world his union with Chriſt, by his love to every fellowmember, as bearing Chriſts im age.

The point that *naturally* flowes from theſe words, is this:

That love to all Saints is a plain manifeſtation of our union and communion with Chriſt.

When I ſay all Saints, I admit of no diſtinction but only Saintſhip, living in the Spirit up to their intereſt as Diſciples and followers of Chriſt: *Not Saints of ſuch or ſuch a judgement* in point of worſhip, *nor Saints* of a higher or lower growth, *nor Saints* diſtinguiſhed by their various formes of diſcipline, but as branches of the true Vine, which in their union with Chriſt bring forth the fruits of the beauty of holineſſe, and the power of Godlineſſe, Chriſt gives this as a generall command to all his Diſciples, *to love one another*, our Saviour tells us this, As I am in the Father, ſo are you in me, and this is a good foundation of love, therefore *love one another* as I have loved you And in 1 *John* 4. 21. *And this Commandement have we from him, that he who loves God loves his brother alſo*; as if the holy Ghoſt had ſaid, Thoſe that truly love God will love his image where ever they find it. Our Saviour in *John* 17. 20, 21. prayes upon this principle, he prayes for all that ſhall beleeve in him, his love is not ſtinted only unto Apoſtles or Diſciples, perſons of greateſt gifts and graces, but it runnes as ſtrongly to the weakeſt beleever. So in the 10 verſe of that 17. of *John*, *All mine are thine, and thine are mine, and I am glorified in them*, Chriſt by an eye of love beholds that union which the weakeſt beleever hath with him, and beholds his glory in that union. Here we have Chriſt the *pureſt fountain* of love for our pattern, his love runnes to all in union with him, ſo ſhould our diſtinguiſhing love *extend to all* that hold the head Chriſt Jeſus, and walk in the light and life of the Spirit. This truth is ſo cleare from the firſt Text, that i needs not any more to prove it, though the Scripture be abundant in it, as that 1 *John* 4. 19, 20, 21. and *John* 15. 12. So take in 1 *Theſſe.* 4 9. the Apoſtle makes it as it were a needleſſe thing, to write to them their duty in this, to love their brethren in Chriſt, *For* (ſays he) *you your ſelves are taught of God to love one another*, as if he had ſaid, you know nothing of God if you know

John 15. 17.

John. 15. 12.

1 Theſſ. 4. 9.

not

not this duty ; if you know your union with Chriſt, you will know that that love which made you one with him, hath made you ſo with every of his members. So in that 1 *John* 2. 10, 11. the holy Ghoſt there ſpeakes the ſame thing with the firſt Text, and makes *love to the bretheren* to be a diſcovering *beame* of Chriſt the Lord of Light and Glory in us. The Text is plain, *Hee that loves not his brother, abides not in the light, but is in darkneſſe, and walkes in darkneſſe, not knowing whether he goes*, becauſe he is without Chriſt the light of life, who is the light of that ſoul he lives in, which ſoule loves Chriſt, and all that is like him. In all theſe Scriptures you may obſerve how the heart of Chriſt, and all *thoſe that wrot from the dictates of the holy Ghoſt*, is upon this very thing. God calls himſelf the *God of love*, & fils his children with his Divine nature by his Spirit, and would have them beare his Name too, that the world may know, that the *Father of love* hath begotten *Children of love* in his owne likeneſſe. 1 Joh. 2. 10, 11

I am afraid we all live much below this eminent diſcovery of our intereſt in Chriſt, by *our love to all Saints*, in that latitude which Chriſt intends it ; therefore to ſtir up and engage our hearts more in this glorious and heavenly duty and priviledge, let us in the ſpirit of Chriſt ſeriouſly weigh theſe Reaſons and Conſiderations following.

1 Reaſon, or Conſideration.

Firſt, *the Oneneſſe of all Elect* beleevers in the originall love of God, conſider if we all have not one fountaine of life, and were not all in the *firſt Adam* involved into one death of tranſgreſſion, was there any fallen ſoule leſſe guilty in the fall of the *firſt Adam* then another? Or was there any that God ſaw more worthineſſe in, then in another, to move him to chuſe ſuch a ſoule? *Surely no:* For then that Word of eternall Truth could not ſtand in *Epheſ.* 2.8. *For by grace are we ſaved, not of our ſelves, 'tis the gift of God.* Every ſaved ſoule is a child of free grace, and its ſalvation the gift of God: in the fifth verſe of that Chapter, *Even we who were dead in ſins hath he quickned us together with Chriſt* : there is all in one ſtate of death, and all in one ſtate of life ; and the originall of this life he brings in a parentheſis (*by grace ye are ſaved*) love is in God the originall of it, to all alike, and it never degenerates from this, firſt principle, till it comes through the *mudy hearts* of fallen creatures ; and we ſo much degenerate from God, and from love, as we live below this love in the *Originall*, *John* 17.23. latter part our

Epheſ. 2. 8.

Verſe 5.

Joh. 17 23. latter part.

our Saviour there prayes that the world may know, that God loves Saints as he loves him: *And haſt loved them* (ſayes Chriſt) *as thou haſt loved me*; thus is Chriſt and Saints in one originall love. And if head and Member, then ſurely Member and Member, All true Saints lye in this one womb, the originall love of God: And thus all Saints are of one body one Calling, have one Lord, one God and Father of all; the originall love of God make this *Oneneſſe* in all the Saints, and ſpeaks very ſtrongly this thing, *That there ſhould be a uniting of affections amongſt all Saints upon the intereſt of Saints.*

Eph. 4. 4. 5. 6.

Secondly, conſider as Saints, *our oneneſſe in union with Chriſt*, the rock from whence we are all hewen, whom God hath choſen to manifeſt to us his eternall love, and to make us capable of enjoying the fulneſſe of that love. This union our Saviour ſpeaks to in *John* 17.23. *I in them and they in me, that they might be made perfect in one.* Conſider Saints perfection lies in this union, ſurely their affections ſhould flow from this union. A Saints compleatneſſe is in Chriſt, *Coloſſ.* 2. 10 *Union with Chriſt hath all the Arguments of love in it:* For there is the beauty, the fulneſſe, and the compleatneſſe of Chriſt upon ſuch a ſoule. The excellency of Chriſt ſeemes to have but little beauty in ſuch an eye or heart, as cannot love upon the naked intereſt of a Saint. If Chriſt be enough to gain thy love, *whole Chriſt is the intereſt of every Saint*, every beleever is quickned together with Chriſt, who in all is for eternall intereſt *alike to all* that the father hath given him. His blood *equall* redemption, and ſatisfaction, his righteouſneſſe is *as compleat* a robe *to all* his members, *as to any*, where Chriſt is the Head every member is compleat in him: Chriſt is the Head to the whole elect beleeving Body, the Foot hath as good an intereſt as the hand, or eye. *God is no reſpecter of perſons*, he chuſe meerly of his owne grace, and that grace fils every ſoule with the fulneſſe of him *that is the fulneſſe of the Godhead bodily*. So that through that free, full grace, every ſoul is compleat in him; if this union ingage not love it can be no ſpirituall object which will doe it: for the fulneſſe of the Godhead bodily is in Chriſt, and Saints are one with Chriſt; every beame of the love and glory of God, ſhines through Chriſt. Whence is it then, that union with Chriſt takes not all the affections? *Surely Chriſt hath but little love from ſuch a ſoul, that finds not this Argument enough to perſwade him to love his brother,*

2 Reaſon, or Conſideration.

Ephes. 2. 5.

brother, that is one with him in Chriſt, and lives up to his union with Chriſt, bearing his Image. Faith workes not lower effects then fleſh and blood doth; refined affections make ſtronger and purer motions, then the higheſt peice of ſimple Nature can doe: Now fleſh and blood will act thus high, I muſt love, he is my brother we had one womb to be conceived in; I muſt love he is my child, he beares my Image; ſurely faith workes higher then this, ſpirituall affections make ſtronger and purer motions upon union and relations, then carnall can doe; motion from affection made in the ſoule by a light of this intereſt, He is my brother, one womb of love conceived us both, we are both builded upon one Rock of Ages; this love out-beats the pulſe of carnall affections, though it beats very ſtrong; love to God and Chriſt is in the bottome of this motion, and carries it ſtrongly on, 1 *John* 4.20. *If a man ſay, I love God, and hateth his brother, he is a lyar*: if there be love to God and Chriſt, there will be love to every ſoul that is in communion with Chriſt.

Thirdly, conſider the oneneſſe of Saints in the ingagement of God to all; namely his covenant of free grace, in which all his people have equall intereſt: it is free from God, and ſo equally full to all, God freely ingages to be our God, and that we ſhall be his people, and that he will freely forgive our iniquity, and remember our ſins no more; God makes this new covenant to all the new creation, to the whole body of his elect in Chriſt, which as the holy Ghoſt tels us in *Epheſ.*2.10. *That we are his workmanſhip created in Chriſt Jeſus unto good workes.* There is not any ſoule hath any thing to plead for his eternall life, but meere grace: and this is the free ingagement of God to every ſoule that he hath given to Chriſt, this is the ſure mercies of *David*; this that better covenant, 'tis made in God, and cannot be broken. And in all this glorious intereſt all the Saints are one; there is not a beame of this glory from God that takes in one Saint and ſhuts our another: The weakeſt beleeving ſoule may as truly ſay, God is my God in his covenant of free grace, as the ſtrongeſt beleever. 3 Reaſon, or Conſideration.

Fourthly conſider, the oneneſſe of that way which God and Chriſt hath choſen to manifeſt their love and their wil to all Saints namely, the holy ſpirit, *John* 14. 17.26. Here is a generall promiſe to all Saints, that they ſhall be taught all things, and this ſhal be by the holy Ghoſt, the Spirit of Truth, whom the Father will ſend in Chriſts 4 Reaſon or Conſideration.

Chriſts Name and he ſhall dwell with them; and ſhal be in them. What ever truth of God any Saint hath learned, in truth, he hath received it from this Spirit of truth; Though God as a free agent gives to his children as it pleaſeth him; to one more *light*, to another leſſe, but all receive of this one ſpirit; *and this I take to be that one Baptiſme ſpoken of in the* 4. Epheſians 5. Jeſus Chriſt adminiſtring himſelfe, by this one Spirit, to all his Children, by which they come baptized into Chriſt: into his death, and have put on Chriſt, *Rom.* 6. 3, 4. And are led by the Spirit, *Rom.* 8. 14. For as many as are led by the Spirit of God, they are the ſons of God. *To be led by the Spirit is the intereſt and prerogative of every childe of God.*

Eph. 4.5.

Rom. 6. 3, 4.

Rom. 8. 14.

This union runs through all the heires of heaven, *Gal.* 5.22.25. Love, joy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, all and every of theſe in any, and in all the Saints is the fruits of this Spirit, in which every childe of God as a childe of God walkes; all theſe and every branch of holineſſe is wrought by one and the ſame Spirit in every Saint; *So all gifts and all degrees of gifts flow from one and the ſame Spirit*, 1 Cor. 12. 4. Now there are diverſities of gifts, but the ſame Spirit, ſo *Eph.* 5.9. For the fruits of the Spirit are in all goodneſſe, and righteouſneſſe, and truth: what ever of theſe is in any Saint, and in all the Saints of God, it is the fruits of this holy Spirit; this is *that life bloud which runs in the veines of all the Saints of God*, from which all motion and acts of life flowes: *Through Chriſt that ſtrengthens me*, ſaies *Paul*, *I can doe all things*; ſo muſt every Saint ſay it is Chriſt in the Spirit that makes all holy motion in the Soule. This union of the Spirit in Saints is an eternall union, though here ſome have a greater degree of it then others; yet in heaven every Saint ſhall be filled with the fullneſſe of it; this Spirit is that Spirit which raiſed Chriſt from the dead, that dwells in all the Saints, and ſhall quicken our mortall bodies, as members of Chriſt our head, at that great day when he ſhall come to judge the world; this makes a very cloſe relation in all Saints one to another, and ſpeakes very lowd for ſtrong affections.

Gal. 5.22. 25.

1 Cor. 12. 4.

5 Reaſon or Conſideration.

A fift Conſideration may be this; *That Saints when they joy and glory properly as Saints, then they have all one joy and glory in this life*, namely the Lord our righteouſnes; *Let him that glorieth glory in the Lord.* Phil. 4.4. And he that rejoyces in the Lord and makes him

Phil. 4 4

him his joy, may rejoyce alwayes. This was *Pauls* ſpirit, he would glory in nothing *but in Chriſt and him crucified.* A Saint will acknowledge all his ſprings to be in God, ſo that he hath no ſpring of joy or glory but what flowes from God, which is the fountaine of all, the beauty his eyes ſee: of all the ſweet his ſoule taſts, and of all the glory his ſoule makes after, or makes mention of, *God is all in all, and to all his people. Whom have I in Heaven? but thee,* ſayes the Prophet, *or whom on Earth, in compariſon of thee?* Proper joy and glory in all the Saints hath but one proper fountaine and object, and that is God himſelfe: as all the joy and glory of Saints centre in God, ſo ſhould all their love, *and this will ſoone teach us to love one another.*

6. and laſt Reaſon,

Laſtly, Conſider, *That Saints ſhall have all one glorious being to eternity, John* 17. 24. Chriſt will manifeſt his love to all eternity to his people, *he will have them all as happy as himſelf.* Then ſhall we know indeed the life of our union with Chriſt, and with one another. Methinkes the diſcovery of that love which hath made this union, ſhould beget love in all thoſe that are thus united in the eternall love and glory of God, *Coloſ.* 3. 4. Chriſt is the life and the glory of all his people, *and at his appearance they all appeare in glory,* 1 Theſ. 4. 16, 17. This glorious being of the Saints ſhall be to a beleeving for ever with the Lord; *Oh how ſhould this draw forth our love one to another, that we ſhall ever be with the Lord of love!* if Saints be one in all theſe, & that theſe comprehend the whole of a Saint, then why ſhould we not be one in affection?

Obiect. *Poſſibly ſome may ſay, we are not all of one judgement, and therefore cannot be one in affection?*

Anſw. That (I am verily aſſured is our own not Gods) is of the fleſh, and not of the ſpirit; *Through Chriſt,* ſayes *Paul, I can do all things;* if we looke upon one another in Chriſt, then we ſhall finde we can love becauſe in Chriſt. *I would aske this queſtion,* Whether is the greateſt argument of love; *being children of one Father, or being children of equall growth or ſtature?* For I am perſwaded this will comprehend all the differences among the Saints, namely, *our ſtate* and *our growth* as children in our Fathers houſe; the branches in Chriſt live and grow becauſe in him: ſhall we be angry if God *who is a free agent* gives out more or leſſe of himſelfe to our brethren then to our ſelves? Growth is as God diſpenſes of himſelfe to us; *What have you that you have not received,* ſayes the Text? It

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was the fleſhly argument of *Joſephs brethren*, not to love him becauſe they thought him dearer to their Father then themſelves, and becauſe God would uſe and honour him above them, It is the ſinne and ſhame of Saints to make *this the rule of love* to their brethren, that they are of one judgement, at one pitch of light in the diſcoveries of God, and not becauſe he is a brother, and beares our Fathers image. If God intended to diſpence alike to all his Children, why then hath he provided *milke* for babes, and *ſtronger meate* for ſtronger Saints? And what is the meaning of God when he requires the ſtrong to bear with the weak, and to receive them, but not to doubtfull diſputations? If a Saint makes oneneſſe of judgement to be the rule of his love to his brother, *he muſt then make the cauſe of his diſlike to proceede from God*, becauſe he that is free in giving hath not given equall light to all. Let us take heed in this our quarrell we be not found *fighters againſt God*. He that makes his judgement to be the foundation of his love to his brethren, I doubt he lays a greater weight upon it then the foundation will beare. Saints knowledge in this life admits of a mixture, we know but in part, and we ſee but in part, thou ſeeſt ſomething of God that another ſees not, and another ſees ſomething of God which thou at preſent ſeeſt not; and *God beholds much of fleſh and darkneſſe in all Saints*. Now conſider if this glimmering light, this knowing in part, and this mixture of fleſh and ſpirit, be foundation ſtrong enough to lay the weight of our love to Saints upon, Spirituall love is of the greateſt weight that can be: this love is God, for God is love, ſo that no foundation is ſtrong enough to beare the weight of this love but God himſelfe, 2 *Cor.* 5. 16. In the foregoing verſe, *Paul* looks upon himſelfe and all Saints as *dead and alive with Chriſt* and therefore he reſolves in this 16. verſe to know all Saints as they are in Chriſt, *to know no man after the fleſh, no not Chriſt himſelfe*; he makes God alone the object and the foundation of his love. And if Saints now did reſolve with *Paul* to know neither Chriſt nor Saints after the fleſh, I beleeve our formes and our apprehenſions of the wayes of God, which have in the beſt of them ſo much mixture of fleſhly darkneſſe, would not be made the foundation and the bounds of our love one to another. I know in Scripture language but of *two ſeeds* in the world, The *ſeed of the Woman*, and *the ſeed of the ſerpent*; Saints are all of one ſeed, though they may differ in light; *ſome*

2 Cor. 5. 16.

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more in the Spirit, and others more in the fleſh, yet all have the of eternall life in them, 1 *Cor.* 1. 11, 12, 13. When the Apoſtle heard of the contentions that were in the houſe of *Cloe*, ſaying, that ſome were of *Paul*, ſome of *Apollo*, and ſome of *Cephas*, and ſome of *Chriſt*; his anſwer is this, *Is Chriſt divided?* As if he had ſaid, it is your fleſhly apprehenſion that divides you to *Paul*, *Apollo*, and *Cephas*: Did you judge in the Spirit, you would ſee your ſelves to be one in Chriſt, for Chriſt is not divided; Chriſt and his people are one; as Chriſt is one with God, ſo are his people one with him. *John* 17, 10.21.23. *All mine are thine*, ſayes Chriſt to his Father and our Father; and therefore prayes for a Spirit of union to fall upon all Saints, *as Saints. All that are thine and mine*; Chriſts bowells earnes to all his members as members one with himſelfe and his Father; his heart is not ſatisfied till they be all *with him* in glory: 24 verſe, he doth not ſay, Father I will that thoſe which thou haſt given me, *that have the higheſt light* be with me where I am to behold my glory, and *thoſe of lower light* to be kept under the beggerly rudiments of the World; but his armes of love doe incompaſſe all; that they all may be one, and thoſe which thou haſt given me, ſays Chriſt: *As if Chriſt had ſaid*, thou art free in thy ſelfe and mighteſt chooſe whom thou pleaſeſt, but thoſe which thou haſt choſen, my heart is fired on them all, ſo that I muſt have them all with me in glory. Thou wert free in chooſing of them, and art ſtill a free agent, ſo that thou maiſt give them light as it pleaſeth thee, but they have my heart; as they are thy gift, thou haſt given them me, and I have given my ſelfe for them, and to this end I dyed for them, and live in them, *that they all might be one in me as I am one in thee.* Chriſts love flowes from union in himſelfe, and not from thoſe apprehenſions in Saints, which are mixtures of fleſh and Spirit, *he is like his father*, he will not quench ſmoaking flax, or break the bruiſed reed, he loves the leaſt of his Fathers image where ever he ſees it. *Chriſts heart is in the midſt of his body*, he tenders a foote or a hand as well as an eye, becauſe it is a member of his body, 1 *Cor.* 12. 13, 14, 15. 26, 27. And gives it us in charge, that as his body we ſhould ſuffer and rejoyce with: every member, which muſt relate to Saints in generall, for ſayes the 27 verſe, you are the body of Chriſt, and members in particular: *Every particular Saint is a member of Chriſt, & all Saints the body of Chriſt*: to be a member of the body, a Saint, this

drawes forth Chriſts love: and by this will it appeare that we are Diſciples, followers of Chriſt, if upon intereſt in Chriſt we love one another. By this will all men know that you are my Diſciples, if you love Saints, becauſe of my image, and not becauſe of your owne. Again, conſider this; if that worldlings finding us contending with, and hardly uſing of our brethren, fellow Saints that are below or above our light, ſhall cruelly entreat us; will they not have a faire plea to God at the laſt and great day, when God ſhall lay it to their charge, that they have perſecuted his Diſciples; may they not anſwer Lord we did not know them to be thy Diſciples; for thou haſt told us we ſhall know thine by loving one another: but we found theſe contending among themſelves: their unkindeneſs to one another did demonſtrate them to be the children of the World, not heirs of thy Kingdome, and walking like children of the fleſh, and this world; we judged that we might ſafely lay our iron rods upon them. If they ſhould anſwer thus, ſure I am, this would be as good a reaſon for the worlds cruelty to us, as our differing apprehenſions of the mind of God, will be for our not loving one another. We have two examples in the Olde Teſtament why love and brethren ſhould goe together. Firſt, *Abraham* and *Lot*, *let not us fall out, for we are brethren.*

Secondly, *Joſeph* to his brethren in their journey; *Fall not out by the way for you are brethren.* To be children of one Father is an argument of love; Saints are all in their way to Heaven, and Chriſt is their way, the way and the end are both arguments of love. The whole current of the Goſpel runs this way, that which involves all in one is Chriſts command, *Love one another as I have loved you*. Chriſt loved us to give us light and life: ſo that light could not be the cauſe of his love, no more ſhould it be the cauſe of our love; for we ſhould love as Chriſt doth, from union with God; *Thine they were, and thou gaveſt them me*, that is enough to Chriſt, if an inteteſt in God, he loves them. God cals himſelfe *the God of love*, and Chriſt is the manifeſt teſtimonie of Gods love; now the great teſtimonie that Saints give to the world of their being in God and Chriſt, is the life of love to God, and all that beare his Image, even the meaneſt of his Diſciples. None can love ſpiritually and truly, but thoſe that live ſpiritually and truly in God; for God is love in the fountaine, & what ever is love in the ſtreames, it is the flowings forth of God into ſuch a ſoule. And the true reaſon of our little love to Saints, as Saints, is this,

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our living ſo much in the fleſh, and ſo little in the Spirit: ſo much in a forme of godlineſſe, and ſo little in the power of godlineſſe, laying ſo much weight upon things that periſh, and ſo little upon the rocke of ages: and ſurely when God by the fire of his Spirit ſhall burn up & conſume our fleſhly principles, then will the pantings of our ſoules be pure, like the Spouſe in the *Canticles*, *Tell me* (ſaith ſhe) *where is he whom my ſoule loveth:* and this he was Chriſt. So will our ſoules ſay, when they ſeeke an object for their loves, tell me where Chriſt is; And if we find Chriſt in ſuch a ſoule that is not at our pitch of light, and in matter of forme beares not our image; yet I have found Chriſt here, and it is he whom my ſoule loves; ſo that now my love muſt runne forth to Chriſt; In this ſoule is an object ſo drawing, that all fetters are ſhaken off, and all bolts looſed, ſo that the ſoule of this Saint runs forth to Chriſt, and every ſoule in whom Chriſt lives; as it is ſaid in another caſe, the love of Chriſt conſtrains; This ſoule can impriſon his love no longer, the glorious image of Chriſt hath ſo overcome it, that it can now no longer argue upon forms, but give it ſelfe up to the power of God that now lives in it by the Spirit. Let this ſhame us who profeſſe our ſelves Saints, in all our frowardneſſe one to another; we can ſee a moate in the worlds eye, and not a beam in our own. If the world like it ſelfe be froward to us, we can be ſoon ſenſible, and complaine of it, when at the ſame time, we altogether unlike Saints, are froward, and become thornes in the ſides of our brethren, and can ſooner ſay 'tis impoſſible to be otherwiſe, then complaine of our baſe hearts. And I may juſtly fear, that many a ſoule, which but few years ſince would creep into corners with other Saints, to complain to God of the injuſtice & unkindneſſe of the world to them; yet now their feet have been out of the ſtocks, are become the firſt that lift up their hand againſt their brethren. I know no cauſe of it but this, in afflictions they looked for God in one another, and then love lived in them: but in proſperity men look for ſelfe and forme, and that not being found, love grows cold. I ſhall not much queſtion that object to be a ſtranger to God, which makes my ſoul a ſtranger to love. And truly this very thing hath put a vaile upon the glory of all the formes that I have ſeen under the Sunne; perſecution is ſuch a forreigner to heaven, that I may ſafely ſay, what ever brings it into a perſon, or a Nation, never came from God, and

it will beget a pale countenance at the day of death, when conſciences ſhall witneſſe that Saints have done that to Saints, which they judged unjuſt from the world to them. If God by his Spirit ſet this home upon our hearts, it will make us willing to take ſhame to our ſelves, and to give glory to God, and ſtand admiring that God ſhould not ſuffer the world to devour us, when we have been ſo ready, and ſo thirſty to devoure one another. Truly I am affraid that there is a diſcontented ſpirit in ſome, that God hath not ſuffered us to devour one another. It is a very bad ſpirit that can be angry at the kindneſſe of God: It is well for us that Gods ways are not like ours, nor his thoughts like ours: that his wayes ſhould be wayes of love to us, when our wayes are not love to him nor his; and that he ſhould have thoughts of kindneſſe towards us, when we have hard thoughts of his kindneſſes, and are ready to call our deliverances our troubles. It is no kindneſſe but the kindneſſe of God that can ſave a people againſt their will; but this hath been Gods way to us, oh that it might kindly melt our hearts, and forme us into his owne image, to be love as God is love, to love God and all that beare his image, that his kindneſſe might eate up all our frowardneſſe, and his ſweet overcome all our bitter, then ſhall we appeare his Diſciples by our love to one another.

2 Secondly, Let this teach us as Saints, to eye all thoſe things wherein we are one, and ſee if they doe not juſtly challenge love from us, we are all begotten of one love, all hewed from one rock, the rocke of Ages, all under one Covenant of free-grace, all baptized with one and the ſame Spirit, and have all one joy and glory in this life, and to eternity. Now what but fleſh and darkneſſe can make ſuch rending, and willing to rend and devour one another; we ſee not our proper intereſt to be our fathers love, and darkneſſe in this makes us to fall out by the way home. The more light we have in God, the more love it begets to God and our brethren. In the froward fits of our fleſh we complaine of new lights, as if that were the cauſe, when the true cauſe is our old darkeneſſe. *That which is borne of the fleſh is fleſh*, but darkeneſſe cannot diſcerne what is born of the Spirit, it is only the things of God, or more properly, God in every thing, which can engage the ſoule to love. Now the naturall man (ſaith the Text) he diſerns not the things of God, and gives the reaſon of it, becauſe they

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are ſpiritually diſcerned God is never ſeen but in his owne light, and when we have ſpirituall eyes to diſcern him, we ſhall ſee our intereſt in him, and love one another better.

3. Thirdly, Let our petitions at the throne of grace be for more ſenſible enjoyment of our fathers preſence; though our God be alwayes preſent, and knoweth the ſecrets of our hearts; yet many times we have not eyes to ſee him; for ſurely were we ſenſible of our fathers preſence, we durſt not fall out with our brethren as we do, whence is it that Saints miſ-call one another, and then throw dirt in the faces one of another, and at laſt ſcratch till the blood comes? Is it from hence, that we diſcern not the preſence of God our Father. Were we more ſenſible of the preſence of God, we ſhould as Saints ſee ſo much of our relation in God, that our affections would be ſwallowed up in God, and in one another; ſurely if God be lovely to us, his Image will be ſo too: and when we ſee him, and one another in him, then will our affections goe kindly out in the Spirit of God one to another. If we cannot love when we ſee the leaſt of Gods image in a Saint, it is much to be doubted we love our owne image better then Gods, 1 *John* 5. 1. *And every one that loveth him that begot, loveth him alſo that is begotten of him*, God and Chriſt is the true object of a Saints love; 'tis a cold and frozen love that doth not melt and yeeld when God and Chriſt appears. 1 Joh. 5. 1.

4. Fourthly, Let us ſtudy God and the power of godlineſſe more. To ſtudy Selfe and Formes, will make us carnall and froward, but to ſtudy God, and the power of Godlineſſe, will in the Spirit make us holy and humble. The experience of this preſent age is a ſad but true witneſſe of the former of theſe; How full hath Preſſe and Pulpit, and all conference been in contending about Formes, and in them (I very much doubt) Self-intereſt hath been contended for. Now look back and read the fruits of theſe labours, hath it not been the cooling of ſpirituall love, the quenching of thoſe flames among Saints, and the blowing up of thoſe flames of zeale without knowledge, which hath almoſt conſumed the moiſture and vigor both of Chriſtianity and Humanity. If mens apprehenſions differ in a Form, though there be much of God in the man, that is not diſcerned, or not eſteemed; nay very naturall relations upon this account come to be forgotten. O the hideous effects of theſe fleſhly wayes, which deſtroyes all that is good of outward and inward man.

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O that the ſtreames of our contentions might be turned, and our ſtrivings to exceed, may be built upon a better foundation, then a bare form of godlineſſe, even upon the power of godlineſſe, let us ſtrive to exceed in holineſſe and humility, who ſhall be moſt like to our head, aud be made moſt conformable to the death of Chriſt. A fine piece of Nature may talke up much of Chriſt, and contend much for Goſpel-formes, but it is onely the workings of the Spirit, by which a ſoule doth live up much of Chtiſt. Circumciſion or uncircumciſion it avails nothing but the new creature, and it is a ſpirituall worſhip that God requires, *John* 4. 24. *God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and truth.* And in *Rom.* 8. 14, *For as many as are led by the Spirit of God, they are the Sonnes of God.* This ſpirit diſcovers the mind of God to his people in every form, he would have them to receive, but it alſo carries the ſoule through and above every forme, to live upon God himſelfe, and in the power of godlineſſe, *Gal.* 5. 22. 23. *But the fruit of the Spirit is love joy, peace, long-ſuffering, gentleneſſe, goodneſſ, faith, meeknes, temperance,* and ſo forth. And in the 25 verſe, *If you live in the Spirit, alſo walk in the Spirit.* It is not a bare talking either of Form or Spirit, but a living up to God in the Spirit, the fruits of which is love, and ſo forth; ambition to exceed in theſe fruits of the Spirit, is that which God will own and crown; it is ſafe and ſweet diving into theſe deepes, theſe be heights, and breadths, and depths, aud lengths indeed, but God is to be found in them all, ſo that there is no feare of miſcarying: But empty formes without God become our ruine. I may truly ſay with the Prophet, that we give our money for that which is not bread, when we ſpend the zeale of our ſpirits in contending for formes of godlineſſe. I ſhall ever account beſt of that which leaves moſt of God, and leaſt of ſelfe behinde it. And truly my experience tels me, that when my thoughts and affections have travelled moſt through this pleaſant path of God in the Spirit, and the power of godlineſſe; this hath been the effect of it, God hath in a good meaſure diſpoſſeſſed the old man in me, and given poſſeſſion to the new man the Lord Jeſus. Now this experience begets this advice, that our hearts and affections ſhould be more pitched upon the power of godlineſſe, and doubtleſſe we ſhall finde that power in it, as to engage our affections one to another, by which the world will know us to be Chriſts Diſciples.

Joh. 1.24.

Rom. 8.14

Gal. 5.22. 23

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And laſtly, this may comfort us when we conſider thoſe that hate us purely for godlineſſe ſake; look upon them under this conſideration, they are not Chriſts Diſciples, nor can they in ſuch a worke be owned or helped by him. They may boaſt of their horſe-men and Chariots but all their ſtrength is weakeneſſe, for they engage without God; nay they engage againſt God, and that makes them lighter then vanity; and Saints in their ſufferings are followers of Chriſt, and contend in his might. God is his peoples ſtrength, and their portion for ever; Let us love our brethren then, and not fear our enemies. Love to God and Saints, and ſuffering for the ſpirituality and the power of godlineſſe; are two undeniable witneſſes that we are Diſciples and followers of Chriſt.

CHAP. II.

What Chriſt hath born for Saints, they ſhall never bear themſelves.

GAL. 3. 10, 11, 12, 13. 28, 29.

For as many as are of the workes of the law are under the curſe; for it is written, curſed is every one that continueth not in all things which are written in the booke of the law to doe them. 10.

But that no man is juſtified by the law in the ſight of God it is evident, for the juſt ſhall live by faith. 11.

And the law is not of faith, but the man that doth them ſhall live in them. 12.

Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, curſed is every one that hangeth on a tree. 13.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for yee are all one in Chriſt Jeſus. 28.

And if ye be Chriſts, then are ye Abrahams ſeede, and heirs according to promiſe. 29.

THe generall ſcope of the Apoſtle in theſe verſes, I humbly conceive to be this, namely to empty the creature of all hopes or poſſibility ever to atttain a happy & bleſſed condition in it ſelf The ſcope.

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out of Christ; in which worke he ſtrips the ſoule of all externall priviledges and duties in Point of Juſtification, and then makes Jeſus Chriſt to be all in all to every redeemed ſoule.

The former part of this tenth verſe is a poſitive concluſion, that whoever is under the workes of the law for life, is alſo under the curſe of the law for death; that is he which chooſeth to be approved and juſtified in the ſight of God from the workes of his owne hands and heart, muſt alſo be condemned before God in the failings and imperfections of thoſe workes. The ſenſe.

The latter part of this verſe is a full proofe to the poſition laid downe in the former part of it. If all things in the booke of the Law be not done and fulfilled, then the curſe of the Law attends, and ſeizes upon every ſuch ſoule as would live by the works of the Law *Deut.* 27.26. *Curſed be he that confirmes not all the words of this law to doe them.* That ſoule which would fetch life from the workes of the law, muſt performe all, or he loſeth all he hath done, and his eternall ſoule with his dying duties. The obſervations which I have received from hence is this, Deutr. 27. 26.

That God hath not made a ſeperation of the workes of the law from the curſe of the Law, to that ſoule which would live by them. And if God hath not, man cannot: this is that ſtate of bondage ſpoken of in *Gal.* 4. 9. 23. 30, 31. Thoſe are children of the free woman whom Chriſt hath made free. *(If the Sonne hath made you free, you are free indeed.)* And thoſe are children of the bond-woman that are obliged to any thing that is holy in their owne ſtrength without Chriſt. There is no ſoul free from theſe bonds but thoſe which are bound up in the armes and cords of Chriſts love: and this is the redemption which Chriſt made of his elect body, when he was in the fleſh made under the law, to redeeme them that were under the law, to the adoption of Sonnes, *Gal.* 4. 4, 5. Chriſt was made under the curſe of the law in the 13. *verſe* of *Gal.* 3. *The courſe and the work of the law was not ſeparated to Chriſt when he came to ſatisfie juſtice, no more is it to any ſoule.* 1 Obſerv. Gal. 4. 9 23.30.31.

In the 11. verſe is a ſecond poſition of the Apoſtle, which is alſo a confirmation of the former. The poſition is this, That no man is juſtified by the law in the ſight of God; the demonſtration of this truth followeth in the end of the ſame verſe, and in the 12. verſe, which ſhews.

Firſt, that *God never intended life by the law,* Gal. 3. 21. If there

there had been a law which could have given life, verily righteouſneſſe ſhould have been by the law; this is plaine, it is not Gods meaning, that righteouſneſſe ſhould be by the law, becauſe he hath not given ſuch a law out of Chriſt, which is able to give life, *Epheſ.* 2. 8. For *by grace ye are ſaved through faith, and that not of your ſelves it is the gift of God. All ſalvation is of grace wholly out of our ſelves.* God had another end in giving the law, then that the ſoules of his people ſhould worke life from it: and this end is fuller of glory to his own grace, and of ſafety to our eternall ſoules; namely, *that ſin might become exceeding ſinfull, and grace to be exceeding riches of grace.* The Apoſtle tells us he had not known ſin but by the law, and had there been no law, there had been no tranſgreſſion. If no tranſgreſſion had been, nor any ſin known, then the glory of free grace had not been lifted up as now it is. If the law had not diſcovered ſinne, the ſoule had never known the want, nor the worth of a crucified Jeſus, who is the great gift of the free grace of God, and a perfect eternall Redeemer of a poor loſt ſoule. Epheſ. 2. 8.

Secondly, As God never intended life to fallen man by the workes of the law, *ſo man can never gaine life by the workes of the law*, Levit. 18. 5. Gen. 2. 10. There muſt be a perfect doing of all the ſtatutes and judgements of the Lord, by every ſoule that meanes to live in them, and have life from them. It is not a tittle leſſe then keeping the whole law which can advantage any ſoule that ſeeks life from it: So as that ſoule which in it ſelfe cannot keepe the whole law, ſhall never gaine life by the workes of the law, *Gal.* 2. 16. The Apoſtle there ſpeakes poſitively twice, that no man is juſtified by the workes of the law: and that by the workes of the law no fleſh ſhall be juſtified; This is ſuch a ſtanding truth, that nothing which either is, or can be done ſhall contradict it. Levit. 18. 5. Gen. 2. 10. Gal. 2. 16.

The ſecond obſervation is this, *That the law of workes condemns every ſoule in the firſt* Adam, *but juſtifies no ſoule.* The law ſpeaks only thus: *doe and live*, which to fallen man is nothing but the language of death, *Rom.* 7. 8, 9. *A righteous law to an unrighteous ſoule gives life to the ſinne, but death to the ſoule.* Obſerve the Text; *When the Commandement came, ſin revived, and I dyed.* By the commmand ſin became exceeding ſinfull. A ſoule fallen from God can in it ſelfe make no other uſe of the knowledge of 2 Obſerv.

Gods righteous law, but to ſinne againſt it; *conſult the Text in this caſe.* But ſinne taking occaſion by the commandement, wrought in me all manner of concupiſcenſe. *As if he had ſaid,* When once God diſcovered his holy law; that ſinfull nature, and unholineſſe that is in me, made uſe of it by way of oppoſition, to run into all manner of concupiſcence; though the law of creation juſtifies a holy Creator, yet it condemns a fallen unholy creature. *By the works of the law ſhall no man be juſtified in his ſight:* but that ſoul which lives upon them ſhall be accurſed and condemned in the want of one tittle; there lies a curſe, a condemnation in the law to fallen man, but no poſſibility of being juſtified by it in the ſight of a holy juſt God.

But now that we may not be as ſoules without hope, though he ſtrips us here of all our owne righteouſneſſe, and leaves us by nature under the curſe of the law; yet in the next verſe he ſhewes us a perfect redemption from the curſe of the law by Chriſt, who was made under the law to beare the curſe, and to fulfill the law for us. *And here I ſhall be a little more large then in what hath gone before;* for I have found by experience, that the more cleare knowledge a ſoule hath in this point, the more is the free grace of God with the comfort and ſafety of a poore ſoule advanced. In this 13. verſe the Apoſtle layes down a third poſition; namely,

That *every elect ſoule is redeemed from the curſe of the law, through or by Chriſts being made a curſe for us,* Deut. 21. 23. The Text ſpeaks plainly thus, he that is hanged is accurſed; it is a paralell place with the end of this 13. verſe; *Curſed is every one that hangeth on a tree.* Thus Chriſt was made a curſe; now that
Gal. 4. 4. Chriſt was thus made a curſe for us, for his elect body which
5. was under the law, looke into that *Gal.* 4. 4, 5. where the Text ſaith, That *when the fulneſſe of time was come, God ſent his Sonne made of a woman, made under the law, to redeeme them that were under the law, that wee might receive the adoption of ſonnes.* None can doubt but that Chriſt is here meant by the Sonne of God; and then the Text ſpeaks plainly, that God in the fulneſſe of his owne time ſent Chriſt in the fleſh, made under the law, to redeeme his elect body, that were under the workes, and the curſe of the law, and to bring them to receive the adoption of ſons; and in this worke Chriſt was made a curſe for us.

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The firſt obſervation from hence is this; *That what-ever Chriſt hath borne for a believer, that a believer is fully redeemed from.*

It is the Apoſtles owne argument in this place, for ſayes he, *Chriſt being made a curſe for us, we are thereby redeemed from the curſe.* And the ſame Apoſtle in *Rom.* 8. 32, 33, 34. hath the ſame Argument. If God delivered Chriſt up to death to dye for us, then we are delivered: and Chriſt having dyed for us, who ſhall lay any thing to our charge: *It is God that juſtifies, and Chriſt that dyed.* Chriſt had not dyed, but that God might juſtifie. Chriſt had not been made a curſe for us, but that God in juſtice might acquit us from the curſe. So in the two firſt verſes of *Rom.*8. *There is no condemnation to them that are in Chriſt.* And the law of the Spirit of life in Chriſt makes the ſoule free from the law of ſinne and death: And in *John* 8. 36. *If the Son therefore ſhall make you free, you ſhall be free indeed.* This is our Saviours anſwer to thoſe *Jewes* which thought themſelves not to be under bondage, becauſe they were *Abrahams* ſeed in the fleſh; our Saviour tells them this externall intereſt did not make them free-men; For ſayes he, notwithſtanding this, you are under ſinne: Verſ. 34. *Who ever commits ſinne is the ſervant of ſinne,* and your fleſhly intereſt in *Abraham* doth not acquit you from the bonds and ſervitude of ſinne, *but if the Sonne have made you free, then are you free indeed.* As if Chriſt had ſaid, *Abraham* could not beare your ſins, and the wrath of God due to them for you, and therefore you are in bondage ſtill: but what the Son bears, he makes them perfectly free from, for whom he beares it. Chriſt came *to ſave thoſe that were loſt*: And he tells us when he gave up the ghoſt upon the Croſſe, *that the worke was finiſhed.* And in *John* 17. 4. *I have glorified thee on earth, I have finiſhed the worke thou gaveſt me to doe.* Chriſt tells his Father that he had loſt no glory in ſending him upon the worke of Redemption; for ſayes he, *I have finiſhed that worke thou gaveſt me to doe*; which was, to worke out a perfect Redemption for his people, *Iſa.* 61. 1. *To give liberty to the captive, and to open the priſon doore.* If this be a truth, as doubtleſſe it is, that what-ever Chriſt hath borne for a believer, that a believer is fully redeemed from; then it will be worthy a Saints beſt and ſerious conſideration in ſearching the Scriptures, and in the Spirit giving eare to heare, and heart to

Rom.8.32, 33, 34

Joh.8.36

Joh. 17 4.

Iſa. 61. 1.

conſider, what they ſay Chriſt hath borne for us.

Firſt, I find by that 2 *Cor.* 5. 21. that Chriſt hath born ſin for us. *For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſſe of God in him.* The text ſpeaks in the *abſtract, He was made ſin for us.*

There cannot be a fuller expreſſion; there is the act, God making Chriſt to be ſin for us, or taking all ſinne off from us, and laying it upon him, as was typified under the law in the *Scapegoate*, which went into the Land of Forgetfulneſſe. Now the iſſue and effect of this act followeth in the Text, *that we might be made the righteouſneſſe of God in him.* This expreſſion is as full as the former, the holy Ghoſt expreſſeth the ſinner for whom Chriſt was made ſin, to be as fully acquitted from ſin, as Chriſt is made ſin. Marke the words: made the righteouſneſſe of God in him ſo perfectly righteous, that God ownes the ſoule as one with himſelfe, righteous as being one with Chriſt, who is the righteouſneſſe of God.

Now the ſoule that is thus righteous muſt needs be acquitted from all ſin; the righteouſneſſe of God, and the condemnation for ſin is as light and darkneſſe, which cannot be together in one ſoule. If Chriſt once come into a ſoule, and tels that ſoul by his Spirit, that he hath born all its ſins, and ſo makes the ſoule to believe in the free grace of God, and to reſt upon Chriſt as his righteouſneſſe, that ſoule is as fully in the ſight of God acquitted from ſin, as Chriſt was by God made ſin for it. This ſoule ſtands before God compleate in Chriſt, not having ſpot or wrinckle in it: All that can be ſaid, is ſaid in this, That ſoule for whom Chriſt was made ſin, is thereby made the righteouſneſſe of God in him: *So that Chriſt haveing borne the ſin, the ſoule never more beares that in his owne perſon before God, but doth alwayes ſtand both before the throne of juſtice, and the throne of grace, as fully cloath'd with Chriſt his righteouſneſſe, as Chriſt upon the Croſſe was with his ſin.* Iſa. 53. 6. *The Lord hath laid upon him the iniquities of us all.* Iniquity is one with ſin here; now then read this truth with an eye and heart of faith, that what Chriſt hath borne for us, we are fully delivered from, and then will the glory of free grace be lifted up, and our ſoules made to rejoyce with joy unſpeakable and ful of glory in believing.

Secondly, *Chriſt hath fulfilled the Law, and borne the curſe of it for*

for his people, Gal. 4. 4, 5. Chriſt was made under the law to redeeme his people from all that in the law which was weight and burthen, from the curſe of the law, *Gal.* 3. 13. From the reigning and condemning power of it, he hath ſatisfied, and keeps the law fully for us. In *Gal.* 4. 5, 6. there Chriſt hath redeemed us to the liberty of ſons, the ſpirit of adoption reigning in our conſciences, and converſations above the letter of the law: ſo that in *Rom.* 8. 2, 3, 4. There the *Apoſtle* tells us, That by vertue of the law of the ſpirit of life in his union with Chriſt Jeſus, he had freedome from the law of ſin and death; That law of commandement by which ſin revived, and the ſoule dyed, he was delivered from by the ſpirit of life in Chriſt Jeſus. For ſayes he, what the law could not enable the ſoule to doe becauſe of the weakeneſſe of the fleſh, that did God by ſending his Sonne in the fleſh, and for ſin condemned ſin in the fleſh; that is, condemned our ſins, and ſatisfied his law and juſtice for them all in the death of Chriſt: So that now the righteouſneſſe of the law is fulfilled by Chriſt for us, *who walke not after the fleſh, but after the ſpirit.* The law was fulfilled, and had its accompliſhment in Chriſt: that is, the law in the letter, and the ſoule now through union with Chriſt is taken up to live in the law of the ſpirit of life; that is, the Spirit of God lives in the ſoule, and is a law, and a life to it, not only teaching, but leading the ſoule into all truth; it is the law of the ſpirit, and ſo the law of life; it is the law of love, and ſo the law of life. Nay it is God himſelfe diſplaying his love, and reigning by his Spirit in the ſouls and conſciences of his people, and ſo it is the law of the ſpirit of life: and all this to the ſoules of his people in Chriſt Jeſus, *Gal.* 5. 18. *But if ye be led by the Spirit, ye are not under the law.* A ſoule which lives not, and acts not upon Chriſt in the Spirit (ſo farre as he doth not) he is under the law of ſinne and death in all he doth; but it is a certaine deliverance from the law of the fleſh in our converſations, and the law of the letter in our conſciences, it is to be led by the ſpirit of Chriſt, and to walke in that ſpirit, *Epheſ.* 5. 8, 9. *For ye were ſometimes darkneſſe, but now are ye light in the Lord, walke as children of the light.* For the fruits of the Spirit is in all goodneſſe, &c. They were never without the letter; yet ſometimes darke ſaith the Text, but the light of the Lord, in which the redeemed of Chriſt ſhould walke is the light Epheſ. 5. 8, 9.

of

of the Spirit. Now we have all this freedome, becauſe the Son hath made us free, by bearing thoſe burthens for us; and what Chriſt hath borne for a believer, that a believer is fully redeemed from.

Thirdly, Chriſt hath borne the puniſhment due to ſinne for us; See this in *Iſa.* 53.4,5.8.10,11. Obſerve the text, *Surely he hath borne our griefes and carried our ſorrowes. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed*; For the tranſgreſſions of my people was he ſmitten. It pleaſed the Lord to bruiſe him, and to put him to griefe, to make his ſoule an offering for ſinne, and he ſhall ſee of the travell of his ſoule, and be ſatisfied.

Iſa. 53.4,5. 8. 10, 11.

I know not how fuller expreſſions ſhould be made to ſet out this thing; *That Chriſt hath borne the puniſhment due to ſin for the believer, as fully as he hath the ſinnes themſelves.*

With his ſtripes we are healed, that is, the puniſhment of our ſins which he did beare for us; ſo that as the wrath of God due to ſinne, we ſhall never beare them againe; for what Chriſt hath borne for us, he hath delivered us from the bearing of it in our owne perſons, otherwiſe Chriſt dyed in vaine: and this Text is not made good if we be not healed by his ſtripes. Now if the puniſhment be not taken from the believer, as well as the ſinne, how is the wounds of that ſoule healed by the ſtripes that Chriſt bore for it? And if any ſhall ſay, God made Chriſt to beare the believers ſinnes, but the believer muſt beare the puniſhment due to thoſe ſins, though Chriſt was wounded, bruiſed, and chaſtiſed for them: Such an affirmation will beare very hard upon the juſtice of God, and queſtion that truth of our Saviour upon the croſſe, that he had finiſhed the worke of Redemption, *part of which is the puniſhment as well as the ſinne.*

I verily believe when Chriſt bore the curſe of the law, he did beare the puniſhment due to all the ſinnes of all his people: and though I doe believe that God chaſtiſeth every child whom he loveth, yet thoſe chaſtnings are the fruits of his love, and not of his wrath; Chriſt hath borne all that in being made a curſe for us.

Laſtly, *Chriſt hath borne death for us as it is the wages of ſinne,* 1 Cor. 15. 53. to the end. By which meanes death is ſwallowed up

up of victory. The ſting of death which is ſinne, and the ſtrength of ſinne which is the law, have loſt themſelves and their ſtrength when they entered into Chriſt: ſo that now a believer can bleſſe God, that through Chriſt he hath victory over death, ſin, hell, law, and grave: and why ſo? Why, becauſe Chriſt hath gone through, he hath borne and overcome all theſe for us: *and we are more then conquerours through Chriſt that ſtrengthens us.* We are more, becauſe none of theſe can conquer Chriſt, but he hath to all eternity overcome them for us. This ſting of death is ſwallowed up of victory; for it is buried in the wounds of Chriſt: but Chriſt is riſen, and is at the right hand of God, and becauſe he lives, we live alſo, *Iohn* 14. 19.

Joh. 14. 19

The ſecond obſervation is this. *What-ever the free grace of God hath taken off from his Elect, and laid upon Ieſus Chriſt; that his divine juſtice neither can nor will at any time to all eternity lay upon the elect ſoule againe.* This is juſtice ſutable to his covenant of grace, in the 31. of *Ier.* 34. *For I will forgive their iniquities, and remember their ſinnes no more.*

2 Obſerv.

Jer. 31. 34.

The faithfull God engages himſelfe to remember his peoples ſins no more: and to make it good, he layes them upon Chriſt, which ſatisfieth his juſtice, and carryeth our ſins into the land of forgetfulneſſe. Doe but obſerve how Gods juſtice as well as his mercy is engaged to make good this his owne covenant of grace; For the law of creation *(that was doe, and live)* ſelfe could not doe, therefore ſelfe muſt dye. Now ſurely the law of grace is not ſtricter then the law of creation, ſo that Chriſt having fulfilled the whole law, and performed every tittle of his Fathers will for us, the juſtice of God is engaged to acquit Chriſt, who hath paid the utmoſt farthing, and in him to acquit us for whom he hath made this full ſatisfaction. As it was free grace in God to make us one with Chriſt, ſo it is compleate juſtice that we live in Chriſt who hath dyed for us: And what ever Chriſt as the gift of free grace hath borne for us, God in juſtice will never lay upon his elect in Chriſt again. Whoever will deny this, muſt deny God to be juſt, and his covenant of leſſe value then the covenant of a faithfull man; his grace neither free nor full grace: Chriſt not a compleat Saviour, and then his death of no effect.

Now looke backe upon this truth, and you ſhall behold ſin; the

the curſe of the law, puniſhment due to ſin from the law of creation, and death with its ſting in it, all borne by Chriſt for his elect body, ſo that they ſhall never beare any of them more in their owne perſons, then glory in the free grace of God, and the full redemption of Jeſus Chriſt.

Thridly, *Obſerve here the exceeding love that Chriſt ſhewes to thoſe poore ſoules which his Father hath given him*; That he would take upon himſelfe the curſe of the law, the puniſhment of ſin due to fallen man, and all this to redeeme them which his Father had given him, though they lay under ſin, law, puniſhment, and death. It had been great love and condiſcention in Chriſt, being God, only to have taken our nature, though he had never taken any thing elſe. But then what love is this, to take our ſins, and all that followed ſin upon him? He hath borne that weight for us, which would have preſſed us to hell if we had lain under it in our owne ſtrength. *Theſe are heights, and breadths, and depths, and lengths of love*, Rom. 5.8. This commends love indeed, to chooſe to beare all evill to deliver the ſinner from it, and by the ſame act to involve the ſinner into all good.

3 Obſerv.

Rom. 5.8.

4 Obſerv. Fourthly, *Obſerve* from hence, *the glorious condition of a ſoule in union with Chriſt*; *he is taken up into the glory of God*, the boſome of his love, he lives becauſe Chriſt lives: and (as Chriſt) lives above ſin, above a condemning, reigning law, above the puniſhment of ſin, and above death as it is the wages of ſin, above all that is below God. *Our fellowſhip* (ſaith the Text) *is with the Father and the Sonne: and theſe things we write unto you that your joy may be full.* It is a life in the ſpirit above the fleſh, a feaſting upon the fat things in Gods houſe, and a reſting upon the full love in Gods heart, by which a Saint is brought with *David*, to profeſſe his heart is fixed; *His heart is fixed, and he will ſing and give praiſe*, Pſalm 57.7.

Pſal. 57.7.

The 28. and 29. verſes of *Gal.* 3 runs thus. *There is neither Jew nor Greeke, neither bond nor free, neither male nor female; for ye are all one in Chriſt Jeſus.*

And if ye be Chriſts, then are ye Abraham's *ſeed, and heirs according to promiſe.*

Here firſt the Apoſtle ſtrips them of their Nationall priviledges and their outward endowments, as he had done before of their legall performances; the ſame Apoſtle in *Epheſ.* 2.3. puts all fleſh by

Epheſ. 2.3.

by nature under one and the ſame loſt condition. Among whom alſo we all had our converſations in times paſt, and by nature were the children of wrath as well as others, *Gal.* 3. 22. *But the Scripture hath concluded all under ſinne.* In theſe generalls we finde no exception for rational ſpriviledges, or outward endowments: but the 4. and 5. verſes of that 2 *Epheſ.* tels us, that God who is rich in mercy magnified his great love to us when we were dead in ſins and quickned us together with Chriſt: ſo that it is by grace that we are ſaved. And that Text in *Gal.* 3.22. ſhewes the reaſon why all is concluded under ſinne, namely that the promiſe of faith in Chriſt Jeſus might be given to them that believed, So that if ſalvation be the purchaſe, nothing of ſelfe ſhall be the price; or if ſalvation be the end, nothing but Chriſt ſhall be the way. Chriſt is that rocke of Ages which can beare, and beare up the weight of ſoules to all eternity.

Secondly, as he empties the ſoule of all hopes of good in it ſelfe, ſo he makes Chriſt to be all good to the ſoule. *If ye be Chriſts, then are yee Abram's ſeede, and heirs according to the promiſe,* 1 *Cor.* 1. 30. *But of him are yee in Chriſt Jeſus, who of God is made unto us wiſdome, and righteouſneſſe, ſanctification, and redemption.* This Text I take to be full to this purpoſe, the ſcope and tendency of it is to hold out Chriſt to be all to a Believer, as he is made ſo of God; So in 1 *Cor.* 3. 22, 23. *All things are ours, as we are Chriſts. Intereſt in Chriſt, is intereſt in all God*; God doth not ſtrip his children naked that they might remaine ſo; but he ſtrips us of our owne righteouſneſſe, to cloath us with the perfect robe of Chriſts righteouſneſſe; He empties us of our owne wiſdome, to fill us with Chriſt our wiſdome.

1 Cor. 1. 30.

1 Cor. 3. 22, 23.

Though God makes it impoſſible for us to redeeme our ſelves from his wrath; yet he freely gives us Chriſt who is ſo full a Redeemer, that nothing can be laid to the charge of thoſe for whom he hath dyed, *Rom.* 8. 33, 34. And though we are fallen from God, by nature it is impoſſible for us either to quicken or maintaine the leaſt truth of grace in our owne ſoules. Yet God having made Chriſt our ſanctification, *ſinne ſhall not reigne in our mortall bodies, becauſe we are not under the law, but under grace.* And who ever is in him, they are thereby made new creatures; he ſo waters with his owne Spirit, and ſhines with his owne love, that he makes every branch in him to bring forth fruit. Chriſt is a li-

ving intereſt; and though he finde ſoules dead by nature, yet he makes them alive by grace, ſo that they are in him as ſoules alive. From theſe obſervations I ſhall ſet downe three Goſpel truths as I humbly conceive, which Chriſt hath made known to my ſoule.

The firſt is this. *That man out of Chriſt, conſidered under what notion you will, is the moſt miſerable, emptieſt, undone piece of the whole creation.*

You will grant me this truth when you look on fallen man in this conſideration which the Scripture holds forth, in *Epheſ.* 2. 2, 3. Being led by Satan to doe all his will, and anſwer all the luſts of the fleſh. But then take him under the moſt glorious performances of the worke of the law, under the higheſt externall priviledges in theſe dayes of the Goſpel; call them Church priviledges, or what you will; or in the fulleſt enjoyments of the creatures, till it ſay, ſoule take thine eaſe, as the foole in the Goſpel. If all theſe, or what ever elſe can be thought on, ſhould meet in one man, yet at this very inſtant of time the abſence of Chriſt writes death upon this ſoule with all it hath or doth. Chriſt is the life of every ſoule that truly liveth; it is two deaths in one for a dead ſoule to enjoy any thing without Chriſt; It is nothing more then a dead man wrapped up in his winding-ſheete, both dead alike, ſo that neither hath life, much leſſe can give life each to other; the whole creation is dead till Chriſt give it life. Now the more created things we finde without Chriſt, the more deaths are center'd in a ſoule dead before, *Epheſ.* 2. 1. This death remaines upon the whole creation till Chriſt quicken it. When Chriſt who is our life ſhall appeare, then (and not till then) can any ſoule appeare in glory.

The ſecond truth is this. *That a man united to Jeſus Chriſt, is united to the love of God, the redemption, the righteouſneſſe, purity, and the glory of Chriſt, in truth to all that is communicable in God and Chriſt.*

That which hath gone before doth prove this truth: but I ſhall offer ſome more Texts of Scripture, 1 *John* 2. 1. *My little children theſe things I write unto you that you ſinne not. And if any man ſin we have an advocate with the Father, Jeſus Chriſt the righteous,* Union with Chriſt makes Chriſt to plead his owne righteouſneſſe for the ſinner. The Saint through weakeneſſe may fall into ſin,

but

but ſin cannot ſeperate from the love of God; for Chriſt lives for ever to make interceſſion, and he as our Advocate pleads his righteouſneſſe to be ours, *John* 17. 10. 21, 22 23. In this Scripture Chriſt beares witneſſe to a Saints union with God and himſelfe; *All mine are thine, and thine are mine*, in the 10. *verſe*. and then in the following verſes we ſee what uſe he makes of this union, namely to pray his Father that all his might be made perfect in his glory, and to manifeſt to the world that he loves thoſe in union with Chriſt as he doth Chriſt himſelfe; ſo that 1 *Cor.* 1. 30. Chriſt is all to a Saint, and all Chriſts, is a Saints.

In this Text is union with the righteouſneſſe, purity and redemption of Chriſt, *Coloſ.* 2. 10. The text ſpeaks plainly, after the Apoſtle had told us the fulneſſe of Chriſt, he tels us we are compleat in him, *Rom.* 8. 24. *Heires of God, and joynt-heirs with Chriſt*. God is a Saints inheritance, as the Saint is united to Chriſt. If God be our portion, we are Chriſts fellow-heirs, who is the firſt-borne of many brethren. The end of Gods uniting a ſoule to Chriſt is, that he might alwayes behold that ſoule in Chriſt, ſo 'as to be ever well pleaſed with it, and to delight in it, 2 *Cor.* 5. 21. *For he hath made him to be ſinne for us who knew no ſin, that we might be made the righteouſneſſe of God in him*. God hath made Chriſt the foundation of his eternall love; when he beholds the travell of his ſoule he is wel pleaſed, which he doth in every ſoule he hath united to him.

The third Goſpel-truth is this, *That a Saint doth then only truly and properly enjoy his life when he lives by faith upon God and Chriſt in the Spirit.*

It is not enough to know the rule of the law in the letter, and ſome of the worke of the law in our lives, to know all the formes of Gods worſhip under the law and Goſpel; To know and to be under all theſe is nothing, when ignorant of the knowledge of God through Chriſt in the Spirit.

Knowledge in all the former ſubſtracted from the latter, is but to know that we are under the chains and the power of darkneſſe. Our life conſiſts neither in circumciſion or uncircumciſion, but in the new breature, Chriſt living in us, and we in Chriſt. The life that we now live, 'tis by the faith of the Sonne of God; by faith, feaſting and ſatisfying our ſoules upon the love of God in Chriſt the Spirit that teacheth and leadeth the ſoule into all truth, even

the God of truth, and there the Spirit teacheth the ſoule to read, God to be a God of love, and ſo to enjoy him, and live in him through Chriſt, as a God of grace, and a faithfull God that will keep Covenant with his people, and not impute ſinne to that ſoule for whom Chriſt hath dyed. Our life ſhall be for ever with God and in God, enjoying nothing but God, and all of God in heaven; this is truly our life now as we are one with Chriſt, only the clouds of mortality darkens it; and ſo farre as we live upon God through Chriſt in the Spirit, ſo farre, and no farther doe we truly enjoy life in any condition; and what we ſtrive for here below, is not our life, nor truly worth our contending for; all the weary purſutes of the heart of man which center not in Chriſt muſt wither before they come to their journeyes end, for they have no life to carry them through. A childe of God can finde no reſt, but the boſome of his Father, and no way to that reſt, but Chriſt the great gift of his fathers love, ſo that God and Chriſt is both the way and the end of a Saints reſt; that is, enjoying fulneſſe of bliſſe in God, who is all in all to all his people. Goſpel truths ſhould be teaching to Goſpel-Saints, and theſe truths accompanied with the Spirit of truth may firſt teach and informe all Saints where our life and intereſt lies, namely in God and Chriſt; God opening the boſome of his love, and giving us Jeſus Chriſt, Jeſus Chriſt giving out his blood, his life, and all that God requires to ſatisfie juſtice, and to make a compleat redemption, Chriſt putting on our fleſh, and taking upon him the curſe due to us, and all to this end, to be Mediatour, to ſtand betweene a diſpleaſed God, and a poore ſoule, to become ſinne for us, that we might become righteouſneſſe in him.

Our life lyes neither in the workes of the Law, nor the formes of the Goſpel, but in that love which gave Chriſt to be made under the Law, to fulfill the Law for us; and in that Jeſus which is the Lord, and the life of the Goſpel; the Goſpel is glad tidings, which is Chriſt crucified. The higheſt forme is but a darke repreſentation, a cloud without light if Chriſt which is the light of life be not in it. 'Tis God in Chriſt that is our life. Let us not turn againe to the beggerly rudiments under which we ſhall be in bondage; but in the Lord of glory to live only upon God in Chriſt, who is the true light and life of Saints; to ſeek life in any thing elſe, is to ſeek the living amongſt the dead.

Againe,

Again, Theſe Goſpel-truths ſhould teach and exhort Goſpel-Saints to believe in God, he is a God of grace, and he is a faithfull God, he makes good his covenant of grace, that our ſinnes and iniquities he will remember no more, to charge them upon the believer, for he hath fully charged them upon Chriſt, and hath ſatisfied his juſtice to the full in Chriſt. And hence it is, that by way of comfort our Saviour in *John* 14 1. bids us to believe in God through him *Yee believe in God believe alſo in me*; that is, look upon the covenant of God, and all the promiſes of God made good in me; believe, that what my Father hath given me to doe I have finiſhed it, all the worke of your redemption, and what ever God hath laid upon me, ſhall never more be laid upon you, though it made me ſweat drops of blood, and at laſt give up the Ghoſt, yet I have finiſhed the worke, I conquered by yeelding, and overcame by dying, and I am riſen again to beare witneſſe of my victory over ſinne, death, hell, law, and grave for you, and thus I would have you to believe in me and in God, who gave me out of his boſome of love to be all this to you. Diſtruſt of theſe truths, is to put a queſtion upon the faithfulneſſe of God and the fulneſſe of Chriſt. God promiſes to pardon freely, Chriſt undertakes to ſatisfie fully, now a doubt of either is unworthy in him that is an heir of both.

In the next place me-thinkes this cals for much love from Saints to God and Chriſt. Oh how ſhould we love God that hath freely given us Chriſt, and with him all things. The great God of heaven and earth had no greater gift then Chriſt to give, and him he hath freely given us, and in Chriſt himſelfe, his Spirit, his Kingdome, and his glory too.

Who would not love a hear t ſo full of love as Gods heart is? How can we chuſe but love a hand ſo full of love as Gods hand his? What ever may juſtly command or invite love, it is in the heart and hand of God, there are mercies free and full in God; at his right hand is fulneſſe of joy for evermore. Love had its firſt conception in the heart of God; we love him becauſe he loved us firſt; The glory of his love is the riſe of our love, the piece-meales of beauty and glory which we earneſtly ſeek and purſue after in the creature, they all center in God; what ever it is that might be taking to our affections, that is in its primitive glory as it is in God; and truly did we ſee God by an eye of faith as we do things

below

below with an eye of ſenſe, the brightneſſe of his glory would darken all lower glories, and all the ſtreames of our affections would run into God, who is the fountaine and originall of all love and lovelineſſe.

David had great glimmerings of this glory, when he called upon his ſoule to bleſſe the Lord, *Pſalm* 103. *Bleſſe the Lord O my ſoule, and all that is within me bleſſe his holy Name*; And ſo all the Pſalme through. He had diſcerned God in the glory of his love, and he could doe nothing but bleſſe and praiſe God becauſe he loved God. When a ſoule once taſts God in his love, it can reliſh no love beſides Gods love; If this ſoule have any bleſſing and praiſe in its heart and lips, he layes them all upon God.

David ſpends ſeverall Pſalmes upon this ſubject of bleſſing and praiſing God, about the 103 Pſalm, and ſo forward; now the ground of all this is, he was in love with God. We know by the temper of our owne hearts how apt man is to praiſe that he loveth; love takes delight to ſpend it ſelfe in ſetting forth that it loves. So doth *David* here, he ſummons up all the ſtrength of his ſoul to ſet forth the beauty and the glorious excellency of that God whom he loved; love it makes the ſtrongeſt of all motions; it will not only ſay much for God, but it will doe and ſuffer much for God; and truly me-thinkes Gods love may juſtly challenge love from his people in all the properties of it; for God hath put forth his love to his people in all its properties as it is the full and free love of God.

Secondly, O love Chriſt that hath redeemed us out of the hands of all our enemies, that we might ſerve him without fear; he that hath taken away all ground of feare may juſtly command all love. Though Chriſt hath not left feare to bring ſouls to ſerve him; yet love hath ſuch a commiſſion from the hands of Chriſt; *If you love me keep my commandements*; the love of Chriſt conſtrained him to dye for us.

O how ſhould that love conſtraine us to live to him! there is nothing but God and Chriſt worthy of our love; and if they have all our affections, our actions will ſoon follow.

My people (ſaith God) is a willing people in the day of my power; that is, when his love over-powers the heart, it ſoon commands all the actions. That ſoule which loves Chriſt, makes no diſpute who ſhall command it; Love is cords to draw, and legs

to carry the ſoul to all the revealed will of Chriſt. It is Chriſts way to deliver his people from all their enemies, and to lead them by his owne love; And truly theſe are ſpeaking arguments to Saints to love Chriſt. And indeed theſe Goſpel-truths afford much conſolation to all the people of God, why ſhould we not now be alwayes looking upon the originall love of God, and Chriſt the rocke of Ages, who is the great gift of his love, and ſo rejoyce for ever. Though ſelfe be nothing, yet Chriſt is all; though the Law condemne us, yet Chriſt made under the Law ſaves and acquits us. Now we may look upon ſin and all our enemies drowned in the red Sea of Chriſts blood, and lying upon the ſhoare of his fleſh dead, and for an eye of faith to behold.

Now we may ſee death ſwallowed up of victory, and triumph with the Apoſtle in *Rom.* 8. latter end. *What ſhall ſeperate?* 1 *Cor.* 1. 31. 'Tis the word of truth; *He that glorieth ſhould glory in the Lord.* We may now glory in all God, his juſtice as wel as his grace.

There is nothing in God but what a believing ſoule may glory in, it may through Chriſt come with as much rejoycing to Gods barre of Juſtice, as to his Throne of grace; for Chriſt is our compleatneſſe at both; He preſents the ſoule to God, as that ſoule which God gave to him, and for whom he hath given himſelfe, *John* 17. 10. 6. 23. and ſo preſents the ſoule perfect in himſelfe, If Chriſt be enough, Saints have enough to rejoyce in. If his blood ſatisfie Gods Juſtice to the full, as doubtleſſe it doth God is well pleaſed when he ſees the travaile of his ſoule *Iſa.* 53. 10. then it ſhould quiet our conſciences. If Chriſts righteouſneſſe be perfect in Gods eye, it ſhould be ſo in ours, and we ſhould reſt and rejoyce in it. If Chriſt be the way to his and our Fathers boſome of love, we ſhould bleſſe that love which made him our ſurer way, and ſeek no other way but Chriſt.

If Chriſt be Gods way to convey all his loving kindneſſe and glory to our poore ſoules, ſurely then we ſhould reſt in Gods wiſedome, aud rejoyce in his love. This is eternall love, it had no beginning with time, nor can have it any time to end; it is what God is, the ſame yeſterday, to day and for ever. No ſoule can outlive his love, or dye that is in his love, therefore there is a foundation to that exhortation in *Phil.* 4. 4. *Rejoyce in the Lord alway, and againe I ſay rejoyce.*

The

The end of Ghrists bearing our sorrowes, was, that we might be made partakers of his joy, he therefore took our flesh, our sinnes, and was made under the Law, and the curse of the law for us, that we might be taken up into the fulnesse of God and himselfe to all eternity, to be heirs of God, and joynt-heires with Christ, *Ephes.* 6.7. And hath raised us up tooether with Christ, and made us to sit together in heavenly places in Christ Jesus; that in the ages to come, he might shew the exceeding riches of his grace in his kindnesse towards us through Christ Jesus. Mark it, therefore hath he made us one with Christ, that to all eternity we might be filled with the exceeding riches of his grace and kindnesse to us; that is, that he might fill us with himselfe.

Oh what a glorious life is a Saints, when by faith he eyes his interest in God and Christ, he may then rejoyce indeed: A perishing world can neither give to, nor take from this more exceeding and eternall weight of glory. All our dying daees are in this life, and shal I soon have an end; In heaven it will be alwayes day, there is nor can be neither night nor death where God & Christ is. Heaven is that home where every one is an heir, and every heir in full possession, *God is all to all, with all, and in all, to all Eternity.*

CHAP.

CHAP. III.

God schildren have his Spirit to walke and worke in.

Rom. 8. 14, 15, 16.

For as many as are led by the Spirit of God, they are the ſonnes of God. 14.

For yee have not received the ſpirit of bondage againe to feare, but yee have received the ſpirit of adoption, whereby we crie Abba *Father.* 15.

The Spirit it ſelfe bearing witneſſe with our ſpirit that we are the children of God. 16.

IN this whole Chapter we find the Apoſtle full of aſſurance of the love of God in Chriſt to him, that he is above all condemnation as he is one with Chriſt: and from hence he is full of joy and holy boaſting, and as full of exhortation to holy walking with God in the Spirit. And I conceive theſe three verſes, holds forth the ground and the reaſon of all theſe.

Firſt, he is full of aſſurance from the teſtimony of the Spirit of God bearing witneſſe with his Spirit, as in *verſ.*16. and from hence he is raiſed up into ſuch full joy and holy boaſtings by receiving the ſpirit of Adoption, which delivered him from the ſpirit of bondage and fear, and enabled him to crie *Abba Father*, as in *verſ.*15.

Now being thus filled, he breaks out into exhortation to holy walking, out of the fleſh and in the Spirit: and in *verſ.* 14. makes it the character of the ſonnes of God to the world, their being led by the Spirit. I may fitly call this portion of Scripture *the lively image of a Saint living in God and to God in the Spirit*; For methods ſake I ſhall ſet down *two heads*, upon which I ſhall

hold forth that which God ſhall give into me upon the meditation of this Scripture.

The firſt is the ſealing work of the Spirit of God in a Saint;
1 Head. or a Saint ſealed up to the eternall love of God by his Spirit, and that I gather out of the 16 verſe, and the latter part of the 15 verſe

2 Head. The ſecond head is this, A Saint walking and working in the Spirit, or the Spirit reigning in a Saint; and this I gather from verſe 14 and verſe 15.

In this work I ſhall endeavour to wave all fleſhly reaſons as a ſubject above it, and keep my ſelfe only to the teſtimony of the word of God. And as a foundation to this building, I judge it very neceſſary in two or three Scriptures, to ſhew how we live under the promiſe and the powrings forth of this Spirit in
Lu. 24 49 *Luke* 24. 49. There our Saviour promiſeth to ſend the promiſe of the Father; ſo that the certaine coming was under a dou-
Joh. 15. 25 ble promiſe. And in *John* 15. 26. Our Saviour explains who he
Joh 16. 7. meant by the promiſe of the Father. And in *John* 16. 7. The Lord Chriſt doth fully promiſe at his going away from the world by his corporall preſence, that he would ſend the Comforter, which in the laſt Scripture mentioned is diſcovered to be the Spirit. Now that Chriſt hath made this promiſe good,
Acts 2. 1. 2 3, 4. take only that one place in *Acts* 2. 1, 2, 3, 4. I ſhall keep you no longer from the heads propounded, but as they are laid downe, ſo proſecute them.

I begin with the firſt of them; Namely, the ſealing worke of the Spirit of God in a Saint, or a Saint ſealed up to the eternall love of God by his Spirit. Theſe Scriptures firſt mentioned are as full a proofe of this as any in the booke of God; they tell us plainly in ſo many words, that the Spirit of Adoption being received, beares witneſſe to the Spirit of a Saint that he is the child of God; and in this aſſurance ſo ſatisfies the ſoule of a believer, that he cries *Abba Father*; that this is the office of the Spirit to ſeale up a Saints intereſt in the eternall love of God and his one-
Epheſ. 4. 30. neſſe with Chriſt, let us conſult that place, *Epheſ.* 4. 30. where the Apoſtle makes it an argument againſt corrupt or vain worldly diſcourſe in the Saints; *That you may not grieve the holy Spirit of God* (ſaith he) *whereby you are ſealed up to the day of redemption.*

A

As if the Apoſtle had argued thus, You know (*ſaith he*) the Spirit hath ſealed you up to the love of God in Chriſt, yea, into all God and Chriſt, all the love of God, and all the blood and redemption of Jeſus Chriſt, all the righteouſneſſe of the Sonne, and the glory of the Father. Now for you to be corrupt, vaine, and worldly in your communication, you ſeeme to deny this ſeale of the Spirit, or your intereſt in God, and ſo you grieve the Spirit, whoſe proper worke it is to ſeale you up to God. So in *Epheſ.* 3.16,17,18,19. wee find the Apoſtle praying for the Saints. Now let us conſider what he prayes for; Firſt, that they may be ſtrengthned with might by his Spirit in the inward man, ſo as that Chriſt may dwell in their hearts by faith, and that they may be rooted and grounded in love, that they might be able to comprehend with all Saints what is the breadth, and leng h, and depth, and heighth, and to know the love of Chriſt which paſſeth all knowledge, that they might be filled with all the fulneſſe of God; pray marke it. Here is Chriſt dwelling in the heart by faith, and the ſoul rooted and grounded in the love of God and Chriſt, from whence it comes to know in ſome meaſure the height, and breadth, and depth, and length of the love of Chriſt which paſſes knowledge, & ſo comes to be filled with the fulneſſe of God. *But whence ariſes all this?* why look into verſe 16; *from being ſtrengthened with might by his Spirit in the inward man.* This Spirit ſeales up and beares witneſſe to the ſoule that it is in the eternall love of God in Chriſt; and ſo in all that ſatisfaction which Chriſt hath made to his Fathers juſtice, and hath an intereſt in all that righteouſneſſe which Chriſt hath as the head. And thus Chriſt by his Spirit takes poſſeſſion of the heart, and dwels in it by faith, ſo as he turnes all into Spirit. The knowledge is made ſpirituall, he comes to know heights, breadths, depths, and lengths of love. Letter is now turned into Spirit, and the ſoule now neither knows Chriſt, nor any thing of Chriſt in the fleſh but in the ſpirit; Being thus ſtrengthened with might by the ſealing of the Spirit, the ſoule is able to unfold the miſteries of God and Chriſt in the fleſh, and can ſucke in, and feede on the ſpirit of the word, and when it reades the 53. of *Iſa.* 4,5,6,10, 11. compared with 2 *Cor* 5. laſt. It can draw out by the Spirit matter for the ſoule to live on to eternity.

Epeſ 3. 16,17, 18, 19.

I, *sayes a spirituall soule*, I now see that God hath set Christ in my room, and that Christ hath so really and fully all my sins imputed to him, and all the punishments due to them laid on him, that he is said to be made sinne for me: and he was so made sinne, that God hath made him to bear all the punishments due to my sinnes.

Surely he hath borne our griefes, and carried our sorrowes. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; and the Lord hath laid on him the iniquities of us all; yet it pleased the Lord to bruise him, he hath put him to grieſe, and his soul is made an offering for sinne: *And he shall see of the travell of his soul, and shall be satisfied, for he shall bear their iniquities* I, *sayes the soule*, now I see in the Spirit, and believe that Christ was made sinne for me, and so hath taken all my sinnes, and the punishment due to sinne, from me: And as he was made sinne for me, so am I made righteousnesse before God to all eternity in him; he is the full satisfier of divine justice for me, so that I am compleatly righteous in the righteousnesse of God in him; thus doth the Spirit seale, and root, and ground, and establish a soule by faith in Christ.

Ephes. 2. 18. And in this assurance it is, that the Saints have accesse by one Spirit unto the Father, as in *Ephes.* 2. 18. In this assurance the soul runs with holy boldnesse, and throwes it selfe into the bosom of his Father.

In this spirituall light the soul sees that there is nothing but Christ betweene him and his Fathers bosome, and this Christ to be him that hath taken all sin and punishment due to the sinnes of his people on himselfe: so that there is not the least tittle of them to stand betweene God and the soul, *nothing but Christ betweene*, and this Christ stands only as the way to the Fathers bosome; not to keep out as the *Angel* with his sword at the entrance of the garden: but to carry home, and to present spotlesse to his Father, so that God may truly say of us, we have his righteousnesse in Christ. For further proofe, looke into that *Ephes.* 1. 13, 14. There the Apostle having spoken of the secrets of God, his election and predestination according to his purpose in Christ, in whom after yee believed, yee were sealed with

Ephes. 1. 13, 14

that

that holy Spirit of promiſe, which (ſayes he) *is the earneſt of our inheritance*: plainly making the Spirit to be the ſeal, and the earneſt of a Saints inheritance. It was from this ſeale that *Job* could ſay, *I know that my Redeemer liveth, and that I ſhall behold him with theſe eyes.* And ſo the Apoſtle; *I know* (ſayes he) *if this earthly tabernacle were diſſolved, I ſhould have a building not made with hands eternall in the Heavens.* And thus the ſoule is carried above all fears under the ſpirit of bondage, by living upon God, and Chriſt in the ſpirit of Adoption, bearing witneſſe to the ſoule *that it is the childe of God*, and ſo filling the ſoule with God, that it is quiet and eſtabliſhed, and lives boaſting in God, as the Apoſtle *Paul* in *Rom.*8. the latter end. *Who ſhall lay any thing to the charge of Gods elect? who ſhall condemne or ſeparate from the love of God in Chriſt*; nothing, *not life, nor death, nor any thing ſhall be able to doe this.* How knew he this? why he tels you in *verſ.* 16. *The Spirit of God did bear witneſſe of this to his ſpirit.* And thus the ſoul through the ſeale of the Spirit quietly waits for his period in a ſtate of grace, till he be ſwallowed up into the fulneſſe of that glory which is by the ſame Spirit ſealed up for it, as in *Gal.* 5. 5. *We through the Spirit waite* (ſaith the Apoſtle) yea, and not only wait, but waite ſatisfied; under poſſeſſion the ſoule is ſatisfied with a fulneſſe of eternall life, as in *John* 4. 14. There is the Spirit powred forth into a ſatisfying of the ſoul, that it thirſts no more after any thing but God, and is ſatisfied with God: *for it is a well of water ſpringing up to eternall life.* I ſhall ſatisfie my ſelfe with thus much in the proofe of the firſt head, namely, the ſealing work of the Spirit of God in a Saint, or a Saint ſealed up to the eternall love of God by his Spirit.

By this we ſhould examine our aſſurance of Gods love, whence we fetch it, whether from within, or from without; whether from externall duties and priviledges, or from an internall ſeale; we ſee it is Gods end in giving his Spirit, that by it Saints may be ſealed up to the day of redemption, and that we may thereby know we are his children: And this we find to be in the experience of the Apoſtle *Paul* and other Saints. Now let us aske our ſoules, doth our aſſurance riſe from the witneſſe of the Spirit of God to our ſpirit; Truly we ſhall never be eſtabliſhed in our ſpirits till we come to this pitch. If we live only upon thoſe graces that Vſe.

that flowe from the Spirit, it will be a very uncertaine life; for our own hearts can beſt witneſſe how many ebbings and flowings of the fruits of the Spirit is within us. Now if Gods love ebbe and flow to us, as our love doth to him, how changeable ſhall wee make God to be? and how unſetled muſt our ſpirits needes be: ſayes God, *my love is unchangeable*: and to aſſure you of it, *I give you my Spirit to beare witneſſe with your ſpirit that ye are the children of my love.* God gives his Spirit, that we may looke on himſelfe which is unchangeable; he loves becauſe he will love: and as we can give no reaſon of his love, ſo God gives no period to his love. And when once the ſoule of a Believer comes thus to live on God himſelfe by his ſpirit, then he is an eſtabliſhed ſoul.

But I haſten to the ſecond head; namely *a Saints walking and working in the Spirit*, or the Spirit ruling and reigning in a Saint; and this I gather from the 14. and 15. verſes of *John* 14.17. There is the ſpirit of Truth dwelling and being in a Saint, and the Saint knowing of this poſſeſſion. Here is a being and abiding; a poſſeſſion that leads to a ruling and a reigning. The Spirit in a Saint is Chriſt in a Saint; now Chriſt is a Saints head to rule in him, and reigne over him. And in verſe 26. the Spirit puts forth an act of its Soveraignty, teaching all things; a Saint acting knowingly, acts from the Spirit that teaches. And in *John* 16. 13, 14. There is a further diſcovery what the Spirit ſhall doe when it hath poſſeſſed a ſoule; why it makes diſcoveries of Chriſt to the ſoule, *for he ſhall receive of mine, & ſhew it unto you, and thereby you ſhall be guided into all truth.* And as a Saint is elected into God and Chriſt, ſo the holy Spirit dwelling in him, he lives in, and to God and Chriſt poſſeſſing all fulneſſe in God and Chriſt; and making all his performances from God and Chriſt; And thus he walkes and workes in the Spirit, and the Spirit rules and reignes in him. This *Rom.* 8. 1, 2, 3, 2, 5 6 9, 10, 11. ſpeaks very exactly of a Saints walking in the Spirit, and the Spirit reigning in a Saint. *They that are in Chriſt Jeſus* (ſaith he) *walke not after the fleſh, but after the ſpirit.* And in *verſe* 2. he tels us, he acts only in Chriſt, and lives by the law of the Spirit in Chriſt Jeſus; which hath freed him from the law of ſin and death. As if he ſhould ſay, all my duties and performances it is Chriſt living and acting by his Spirit in mee. For ſaith he in the 3 verſe, the

John 14. 17.

Rom 8. 1, 2, 3, 4, 5, 6. 9, 10, 11.

the bare law of Commandement could not raiſe mee up to holy walking; For fleſh which was my owne ſtrength, that was weak: but God having made up that in his Son. Now ſayes he, the righteouſneſſe of the law is fulfilled in us, *who walke not after the fleſh, but after the ſpirit.* And ſhewes in the 5th *verſe*, what it is to walke after the fleſh, and what after the ſpirit: and in the 6. *verſe* tells us fleſh and ſpirit is the way of life and death: but in the 9th verſe he ſhewes who are in the Spirit, *namely thoſe in whom the ſpirit of God dwels.* And ſayes plainly, *that thoſe which have not the Spirit, are none of Chriſts.* And in the two next verſes, ſhewes if Chriſt lives in a ſoule by his Spirit, then the body of ſin dyes.

There is a reigning power indeed, the whole body of ſin killed, by the Spirits dwelling and reigning in a Saint, and now all the action and motion of ſuch a ſoule is from God. The ſoule now in all its wants can have acceſſe to God through Chriſt in the ſpirit, as in *Epheſ.* 2. 18. and in *Epheſ.* 3. 16, 17, 18. By the ſpirit in the inward man, the ſoule is an eſtabliſhed ſoule, and a knowing ſoule, and ſo is enabled ro act for God in the Spirit, *John* 7. 38, 39. There is a promiſe to believing ſoules of being ſo filled with the Spirit, that there ſhall be flowings forth. *Out of his belly ſhall flow rivers of living water.* And this (ſaith the 39th verſe) is ſpoken of the ſpirit, which they that believe in him ſhould receive

Epheſ. 2. 18. Epheſ. 3. 16, 17, 18, John 17. 38, 39.

Now what is the end of this fulneſſe of the Spirit, but that it ſhould rule and reigne in a Saint, and that a Saint ſhould walke and act in it. In *Rom* 6. 14. There is a promiſe *ſin ſhall not have dominion over the Saints:* and the reaſon is given, *becauſe* (ſaith he) *you are not under the law, but under grace.* Chriſt is your ſanctification, and his ſpirit of grace ſhall deliver you from the dominion of ſin. In 1 *Cor.* 2. 14, 15. There a Saints knowledge is ſpirituall, and ſo diſtinguiſhed from the world: and this ſpirituall konwledg living in action in a Saint. We ſhall finde in 1 *Cor.* 12. 11. in the former part of the Chapter, the Apoſtle ſpeaks of ſpirituall gifts, acting diverſly in ſeverall Saints, but all theſe workings are from one and the ſame Spirit; ſo as it is the Spirit that doth all in the Saints. In 2 *Cor.* 3. 16, 17, 18. There is a ſoule made light by having the vaile taken from its eyes, and in that light beholding God (ſaith the Text) is changed into his Image. Now marke it, all this is by the ſpirits living in a ſoule. A ſoule living upon God

God in the ſpirit, hath the vaile taken away and lives in a glorious viſion of God ; by which the ſoul is changed into the Image of God, and this is by the Spirit of the Lord, ſaith the end of the 18. Verſe. And ſo in 2 *Cor.* 5. 14, 15, 16, 17. There is a new creature made by the love of Chriſt, which conſtrained the ſoul from the powerfull operation of the Spirit; wherefore henceforth ſaith he. *wee know no man, no not Chriſt himſelfe after the fleſh* No; How then ? Why in the ſpirit, that ſpirit that ſheds the love of Chriſt in our hearts, and thereby conſtrains us to live in him that died for us, and in whom wee are dead to the fleſh, but alive in the ſpirit ; *And thus the Spirit acts the new creature.* So in *Gal.* 5. 16,17,18, 22, 25. Verſes, There is an exhortation to walke in the ſpirit ; by which a ſaint is delivered from obedience to the luſts of the fleſh ; though the fleſh luſteth againſt the ſpirit, yet ſaith the 18. Verſe, *If yee be led by the ſpirit yee are not under the Law* ; and in the 22. Verſe ſhews the fruits of the Spirit : and concludes in the 25. Verſe, *If you live in the ſpirit then walke in the ſpirit* ; making all a Saints life and action to be in the ſpirit.

I will only touch one particular of the life of a Saint out of this generall, namely, his worſhip ; and ſhew you how all that is in the Spirit, for a Saint worſhiping God in the Spirit, take firſt *John* 4. 23, 24. Which is our Saviours Anſwer to the woman of *Samaria's* Queſtion in the 20 Verſe, ſhe as one without the Spirit queſtions about the places of worſhip , going as far as an eye of nature could carry her to externalls ; but the Lord Chriſt in the 21 Verſe tells her, *Woman the houre cometh when neither in this mountaine, nor in Jeruſalem ſhall yee worſhip the father.* your light is onely in externalls, and you worſhip you know not what ; and then preaches himſelfe to her, *Salvation is of the Jewes* , as if he had ſaid, God will have his people onely worſhip him, and that in the Spirit; *for the time comes and now is when the true worſhipers ſhall worſhip God in the ſpirit:* and gives the reaſon of it, (for ſaith he) *God is a ſpirit; and they that worſhip him muſt worſhip him in ſpirit and in truth.* This truth is very fully confirmed in *Phil* 3.3. falſe teachers in the foregoing Chapter would have brought the Saints under the law of works againe, and the yoke of circumciſion : but the Apoſtle in this 3. Verſe tell us, thoſe

thoſe are the circumciſion which worſhip God in the ſpirit. As if the Apoſtle had ſaid, theſe falſe teachers endeavour to bring you under a formall worſhip, and to make you debtors to the law of works againe; But we are above it, and we are to live in the Spirit, and to worſhip in the Spirit; in the 1 *Pet.* 2. 5. There the Apoſtle tells you who they be that are fit for communion with God; they be living ſtones, alive in the Spirit, and acting in the Spirit, to offer up ſpiritual ſacrifice to God by Jeſus Chriſt. I but when is a man a living ſtone, fit to offer up the ſacrifice? ſee that in 1 *Joh.* 2.27. *But the anointing which ye have received of him abides in you, and the ſame anointing teacheth you all things, and is truth, and is no lye, and even as it hath taught you yee ſhall abide in him.* Then is a man a viſible Saint, a living ſtone, fit to worſhip God, and to have communion with him, when he hath received the Unction of the Spirit; by which he is taught of God to worſhip in the Spirit, and in truth; This truth is not taught of man but of God, and therefore it abides in him; thus you ſee he that worſhips God truly, worſhips him in the Spirit.

What a Spirituall Saint is:

What a Saint is not.

Firſt, he is more than a Morall-man, he that is leſſe than a morall-man is a beaſt, and he that is at the heigth of a morall-man is but meerly a man, a fine civiliz'd peice of clay, loving himſelfe, and therefore doth not devoure one another, becauſe another man ſhould not devoure him: decked with his owne accompliſhments, and glorying in his owne *Babel*, Surely a ſpirituall Saint is more than this.

Yea Secondly, he is more than a Formall or Legall Profeſſor, What is a formall Profeſſor? He is one that lives by ſenſe, and not by faith, that is onely taught of man and not of God, that hath all his light from without him, from the practice of others, and not from the precepts or ſpirit of God within him. One that can ſee and practiſe any thing which may pleaſe all, or, the moſt of men, he is alwayes learning and never learned, becauſe he is alwayes ſtudying man and never God, he is one which you ſhall ever finde in the croude where the moſt are, there you ſhall be ſure to finde him. If you meet him and tell him of a Chriſt crucified I but ſaith he, doth any of the Phariſees believe in his name? he is a man much in worſhip, but the inſcription is to the

unknown God; his eyes are in anothers head, & therefore he is led by another to act as a blinde man; no forme comes amiſſe to him, for he is nothing elſe but forme, he is one ſo ignorant as that he thinks it a crime for any man to ſee more than himſelfe, though he be blind; and if the man that ſees will not deny his light; he will doe the beſt he can to pluck out his eyes, he is ſo proud of his chaines of darkeneſſe that none ſhall live where he can rule that will not weare his fetters; this ſoule is mother and nurſe both, to that brat of hell, Perſecution of the Saints; this man of forme knows no heigths, bredths, depths, or lengths above himſelfe, and if he ſnatch a peice of the Word of God, he only hath it in the letter, and ſo never reaches God in it, this is a formall Profeſſor, I but what is a legall Profeſſor? he is a man ſeemingly neeter Heaven, but if he goe on farther no man farther from it, he is a man full of the word in the letter; but altogether emptie of it in the ſpirit; he is a man exact in the language of Mount *Sinai*: but cannot pronounce a plaine ſillable of the language of *Sion*; he can tell you that God is a juſt God, and a ſevere Judge, a revenger of himſelf upon ſinners, but is not able to pronounce God as a Father, and a reconciled God in Chriſt; he is exact to tell you of preſent duty and tranſgreſſion, but is not able to unfold the myſterie of godlineſſe, Chriſt in the fleſh; if a word of Chriſt drop out of his mouth, it is to tell you what quallifications muſt fit you for Chriſt as he thinkes; when he hath found a leprous ſoule of ſinne, he cannot ſhew it Chriſt but ſayeshe: goe waſh in the teares of repentance and you ſhall be cleane, though he never ſhew him Chriſt which muſt waſh his repentance, if he findes a poore Saint under ſome affliction, he cannot make up the wound by leading the ſoule to the love of God, from whence that affliction came, but faith he look into your ſelfe, inquire for that ſin the puniſhment of which you now lie under, God is a juſt God, if you will ſin you muſt beare the indignation of the Lord for it: goe fall on your knees, weep and faſt, and pray and vow, make God ſome amends; this is all the releife he can give, and ſo he poures oyle into the flame of ſorrows: and vineger into the bleeding woundes of poore Saints. This legall ſoule lives upon his duties, and not upon the free grace of God, and therefore he can give no other counſel than he hath experience

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he never tasted in the ſpirit how good God is, and therefore can never ſpeake good to his own ſoule, or any other from God; If he ſpeak any good to a ſoule it is from duties, doe and live, the the effect of all his language.

I only give this as a word of caution, that we hearken not to the councels of ſuch men, leaſt we become like thoſe fooliſh *Galatians*, which began in the Spirit, but were like to end in the fleſh: Let this be enough in the negative what a ſpirituall Saint is not.

But then what is a ſpirituall Saint ?

What a Saint is.

Why he is one that lives by faith above ſence: one that is all in God, and nothing in himſelfe; he is taught of God to know him, he is drawne by God to love him, he is perſwaded by God to truſt in him, he is filled with God, and lives upon him, he is ſatisfied with God, and rejoyces in him; he ſo lives in God, that he makes his boaſt of him, as the Apoſtle, *Rom.* 8. the latter end, *Who ſhall condemne; nay who ſhall lay any thing to the charge of God' s elect* ? He is one which in the Spirit is able to looke from eternity to eternity, and therein behold that eternall love of God which gave out Chriſt to manifeſt his love to us in him, and hath made him one with Chriſt in all his merits, righteouſneſſe and benefits; he is able to ſee into that love and eternall purpoſe of God that made Chriſt to be ſinne for us, *that we might be made the righteouſneſſe of God in him.* He can ſee God his Father, and in the ſpirit of Adoption call him Father; He can read his ſalvation written in the Covenant of grace; He can behold himſelfe one in Chriſt, as Chriſt is in God; He aſſuredly knowes that *Chriſt hath born his griefe, and that God hath wounded Chriſt for his tranſgreſſions, bruiſed him for his iniquities, & laid the chaſtiſement of his peace on him* and all this ſo fully and really, as that by the ſtripes God laid on Chriſt, his ſoule is healed; that God hath made Chriſts ſoul an offering for the ſinnes of his people: and that he hath beheld the travell of his ſoule, and is well pleaſed: ſo that now this ſpirituall man drawes up this concluſion. What-ever of ſinne and puniſhment was mine, was taken from me, and made Chriſts, and he hath fully ſatisfied for the one, and born the other: ſo that now from the juſtice of God I can conclude this, that neither of them ſhall be laid on me againe. Chriſts righteouſneſſe and his glory is ſo made mine, that I ſtand ſpotleſſe in the one, and ſhall

be perfect in the other to all eternity.

Thus is a ſpirituall ſoul led up to God, and made to know his great deſigne from eternity; namely, to make Chriſt his wiſedome, righteouſneſſe, ſanctification, and redemption, and that in all theſe he ſtands perfect before God, in the perfection of Chriſt.

This ſoule lives in the region of Gods love, and in Chriſts righteouſneſſe, and ſees himſelfe above all condemnation; and yet the leaſt tranſgreſſion in him diſcovered to him by the love and Spirit of God, melts the poore heart into nothing, I ſee ſayes he, I am alive in Chriſt through the eternall love of God: and that makes me thus judge, that if one dyed for all, then were all dead. I dyed to ſinne in Chriſt, and if now I live, it ſhould not be to my ſelfe, but to Chriſt, 2 *Cor*. 5. 14, 15. And to this the love of Chriſt conſtraines me; For (ſayes he,) *This I know, who ever is in Chriſt is a new creature. Old things are paſſed away, and behold all things are become new*, verſe 17. And therefore ſaith he, what ever is ſin is the old man; and of this he cries out as the Apoſtle in *Rom*. 7. *O wretched man that I am; the law of my fleſh rebels againſt the law of my minde.* Sin hath leſſe entertainment no where, then where the love of God by his Spirit dwels; perfect love ſhuts out feare, (ſaith the Text) and perfect love kils corruption. Love to Chriſt kils and buries ſin, when legal fear only layes it in a ſwound, it lives againe, and poſſibly kils the legall ſoule at laſt; but this ſpirituall man he keepes nothing to himſelfe, but carries all to God and Chriſt; he lives only in God and Chriſt; and when he finds corruption in himſelfe, he preſently by the ſpirit layes it downe at the feete of Chriſt, and tels him, my glory (ſaith he) is to live in thee and what ever is thine, and thy glory is to live in me, and in the death of my corruptions.

Oh then be zealous of thy glory; thou haſt taken the guilt and puniſhment of all my corruptions from me; Is it not alſo for thy glory to take the reigne and the power of them from me too? Yes (ſaith Chriſt) and I will make my promiſe good: *Sin ſhall not have dominion over you; for you are not under the law, but under grace.* True Lord, ſayes the ſoule, and I believe it, that to live under grace is the only way to keep ſin under me.

Thus a ſpirituall ſoule having a ſight of his ſinnes, of all men hath leaſt feare in point of condemnation, becauſe this ſoule is filled

filled with the perfect love of God which caſts out feare: but the in being of this love of God in a ſoule makes as little love to all the profers of ſin, as it hath feare of the condemnation of it. Sin in all its temptations hath the loogeſt denyall from ſuch a ſoule of any, for he anſwers ſin thus. Sin (ſayes he) The love of Chriſt conſtrains me to hate thee; This ſoule tels ſin he will but loſe his labour in tempting him; for (ſayes he) I am not at my owne diſpoſing, I have given my ſelfe up to Chriſt already, and Chriſt hath taken poſſeſſion of me, and lives in me by his Spirit, and for thy temptations I ſhall carry them to Chriſt; and ſure I am thou canſt not live in his preſence, he hath overcome thee for me, and he will deſtroy thee in me. Thus the Spirit changes a ſoule from darkneſſe to light, and from the power of Satan unto God, and is made to live in this light, which is the light of Gods reconci'ed countenance in the face of Chriſt. And in this viſion of God and Chriſt, the ſoul is changed into the image of Chriſt from glory to glory, even as by the Spirit, 2 Cor, 3. and laſt.

This ſpiritual man as he lives upon God in the ſpirit, ſo he worſhips God in the Spirit; he knowes neither the Mount nor *Hieruſalem* as his place to worſhip in, he only knows Chriſt as the proper medium to worſhip God in, and he knowes not Chriſt after the fleſh neither, but after the ſpirit, his feaſting is with God and upon God, he knowes no formes or figure, nor externalls to make him a reſt of, he can only reſt in the boſome of God and Chriſt, he knowes no fellowſhip but with the Father and the Son; as he enjoyes God and Chriſt in Saints, ſo he hath ſweet fellowſhip with them. God is both the light and the life of his worſhip; he makes God his way and his end in his worſhip. This is a Dove that can reſt no where but in the Arke; Church-fellowſhip to him without Chriſt, is no more then a ſelected piece of the darke world; the Ordinances (if Chriſt be not in them) is to him but as the grave. When Chriſt was riſen all his enquiries are, *where is he whom my ſoul loves.* Shew me Chriſt in a Saint, Chriſt in a Church, and Chriſt in an Ordinance, and then you ſhew me my life, and upon this ground I can live and dye with you ſaith he. This ſoule can meaſure all men and things by Chriſt; but Chriſt by nothing but himſelfe, that Spirit of Chriſt which dwelleth in him; and thus you have ſome weak diſcourſes of a ſpirituall Saint.

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This exhorts Saints to live in the ſpirit upon God and Chriſt, and to act from the endowings of that ſpirit, as the image of God and Chriſt. It is very plaine it is the intereſt and priviledge of Gods children to live on himſelfe in the Spirit, and from that life ſpiritually to make all its motions.

Oh why will you live out of God! did you ever finde any beloved like this beloved? Did you finde any thing that is all, but God? Why God is willing you ſhould live upon all, his all, and be filled with his fulneſſe. *O come my beloved, eate of my banquet of love. Drinke, O drinke abundantly and be ſatisfied* (ſaith Chriſt.)

All our ſadneſſe and complainings ariſe from our living out of God; be it what ever it can be that is the moſt like God, yet if it be not naked and clearly God, the ſoul will be complaining of wants. 'Tis not duties, Church-fellowſhip, Ordinances, or any thing that we conceive or propoſe to our ſelves, which can of hemſelves give the ſoule reſt: it is only a living in, and upon God in the ſpirit.

Oh let us ſtand in that liberty with which Chriſt hath made us free; we can ſtand in none but in Chriſt, and that is the freeneſſe of grace, that we ſhould ſtand for ever ſpotleſſe and blameleſſe in the ſight of God through him.

Again, This ſhould ſtirre up Saints to act in God; we have no cauſe now to act doubtingly; If Chriſt be our ſtrength, the Spirit will teach us to pray and to crye *Abba-Father*, for he is our Father. Is corruption too ſtrong for us? it is not too ſtrong for Chriſt, we ſhould lay it at his feete.

And now tell me believing ſoule, canſt thou that liveſt in the love of Chriſt live in ſin? No ſayes the ſoule, ſin is for the love of it ſlaine in me, by what law? even the law of love living by the Spirit in me.

It is impoſſible ſayes ſuch a ſoule that I that am dead to ſinne ſhould live unto it. *My life* (ſayes he) *is hid with Chriſt in God: And it is not I that live now, but Chriſt he lives in me.* Chriſt lives, and I dye (ſayes the ſoule) I, that is, all I, my righteouſneſſe as well as my unrighteouſneſſe. If I miſtake not, this is the ſtrongeſt argument againſt a Saints living in ſin that can be, why a Saint cannot ſin, but it muſt be without excuſe. A carnall may ſin, I could doe no better in my owne ſtrength. I, but a Saint cannot plead

plead ſo he hath Chriſt for his ſtrength; why then in the Spirit of God let Saints conſider what a courſe of ſin would be in them it is little leſſe then proclaiming Chriſt a ſinner; for a Saint is looked upon to live & act in Chriſt, and that Chriſt doth all in him.

Oh then, if the glory and honour of God and Chriſt be deare to us, how can we that are delivered from ſin live any longer to it. It is impoſſible that we can love Chriſt and ſin too, & therefore where Chriſt lives by his love, he conſtrains the death of ſin. The exhortation is to Saints to live in the Spirit, and that is, trampling upon all below God and Chriſt, and behold our ſelves heirs of that glory, and co-heirs with Chriſt in that glory that is God and Chriſt to all eternity.

CHAP. IIII.

1 *John* 3. 1. 2.

Gods love giveth Saints to know, they ſhall appeare like Chriſt.

Behold what manner of love the Father hath beſtowed upon us that we ſhould be called the ſons of God. Therefore the world knowes us not, becauſe it knew not him. 1.

Beloved, now are we the ſons of God, and it doth not yet appeare what we ſhall be: but we know that when he ſhall appeare, we ſhall be like him: for we ſhall ſee him as he is. 2.

GOds love in the manner of it, in making of us his ſonnes, is here by the holy Ghoſt ſet forth with a behold: and truly none but ſuch as have received the holy Ghoſt can behold it. It is too bright a glory for any but a ſpiritual eye to look on, therefore the world knowes not Gods children, the heires of glory, becauſe they know not him the Lord of glory. Spirituall objects are

are only diſcerned by ſpirituall eyes, and ſuch are here called to behold the originall love of God which he hath made us one with Chriſt; in him ſonnes of his love and heires of his glory.

There lyes very much in theſe two verſes; I ſhall only for methods ſake put them into two generall heads, and make obſervations from them.

The firſt is this, That at the glorious appearance of Chriſt, will come the fulneſſe of a Saints glory as he is united to Chriſt.

The ſecond generall head is this, That this fulneſſe will be the fulneſſe of Chriſt, for we ſhall be like him, & ſee him as he is.

To the firſt head, That at the glorious appearance of Chriſt will come the fulneſſe of a Saints glory as he is united to Chriſt.

By this glorious appearance of Chriſt, I underſtand that appearance when he ſhall come to judge the world, when he ſhall give the damned their full portion, and his children theirs; for then ſayes the Text, *we ſhall be made like him, and ſee him as he is*, which is a ſtate of perfection. I ſhall now endeavour to prove this firſt generall head.

Firſt, take this paralell Scripture as a proofe, *Coloſ.* 3. 3, 4. *For ye are dead, and your life is hid with Chriſt in God.*

When Chriſt who is our life ſhall appeare, then ſhall ye alſo appeare with him in glory.

Here Chriſt is ſaid to be a Saints life, there is our union with him, and at his appearance then we appeare in fulneſſe of glory. That ſoule which is one with Chriſt is united to him in his death and in his life. *We are dead with Chriſt* (ſayes one Text) and this Text ſayes, *we are alive in Chriſt.* Nay Chriſt is our life; ſo that when Chriſt manifeſts his owne glory, he manifeſts our glory as we are united to him; We may reade the will of Chriſt in this point of our glory with him in *John* 17. 24. *Father I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me.*

To behold the glory of Chriſt, is to be ſwallowed up into the glory of Chriſt, yea into Chriſt himſelfe; for his glory is not to be beheld out of himſelfe, and then doth the fulneſſe of a Saints glory appeare when he doth come to behold Chriſt as he is united to him in his fulneſſe of glory. So likewiſe *Rom.* 8. 17. *And if children then heires, heires of God, and joynt-heirs with Chriſt; If ſo be*

be that we ſuffer with him, that we may be alſo glorified together.

The Apoſtles ſcope is to ſhew, that in our union with Chriſt we are heirs of glory, joynt-heirs with Chriſt, and ſo have joyn-intereſt in his glory; ſo that when the fulneſſe of Chriſts glory appeares, then the fulneſſe of our glory appeares.

The holy Ghoſt doth fully cleare this poynt, and ſhews wherein this glory lies, in that 1 *Theſ.* 4. 16, 17. *For the Lord himſelfe ſhall deſcend from heaven with a ſhout, with the voyce of the Arch-Angel, and with the trumpe of God: and the dead in Chriſt ſhall riſe firſt.*

Then we which are alive and remain ſhall be caught up together with them in the clouds to meete the Lord in the aire, and ſo ſhall we ever be with the Lord.

This place ſpeakes of that comming and appearing of Chriſt which I mentioned in the beginniing; and it cleares this point fully, that we ſhall appear with Chriſt in glory (*ſayes the Text*) and ſo ſhall we ever be with the Lord; not only appeare with him in glory, but alſo abide for ever with him, and ſo be filled with the fulneſſe of his glory.

Theſe Scriptures inſtead of many more which might be produced, will fully ſerve to make proofe of the firſt generall head.

The ſecond generall head proves it ſelfe; it hath in it a double proofe, that our fulneſſe is the fulneſſe of Chriſt; For firſt (ſayes the Text) *we ſhall be like him*: Now nothing but our union with Chriſt can make us like Chriſt, to be filled with his fulneſſe. And another Text ſayes, *Of his fulneſſe* (meaning Chriſt) *we received, and grace for grace.*

The ſecond proofe in the Text is, *We ſhall ſee him as he is.* Now Chriſt is ſo bright a glory, that he can be ſeene in no light but his owne; he is the expreſſe Image of his Father, and the brightneſs of the glory of God: ſo that his brightneſſe darkens all other glories, and is diſcerned in nothing but himſelfe.

I ſhall now make ſome obſervations of this Scripture, and theſe generall heads. And the firſt obſervation ſhall be this; namely, *That a Saints worſt condition is in this world.*

When the world ſhall end, then ſhall all the clouds of the people of God be blowne over, and the brightneſſe of Chriſt appear, and we like him (ſayes the Text.) I when the little world that we

are only diſcerned by ſpirituall eyes, and ſuch are here called to behold the originall love of God which he hath made us one with Chriſt; in him ſonnes of his love and heires of his glory.

There lyes very much in theſe two verſes; I ſhall only for methods ſake put them into two generall heads, and make obſervations from them.

The firſt is this, That at the glorious appearance of Chriſt, will come the fulneſſe of a Saints glory as he is united to Chriſt.

The ſecond generall head is this, That this fulneſſe will be the fulneſſe of Chriſt, for we ſhall be like him, & ſee him as he is.

To the firſt head, That at the glorious appearance of Chriſt will come the fulneſſe of a Saints glory as he is united to Chriſt.

By this glorious appearance of Chriſt, I underſtand that appearance when he ſhall come to judge the world, when he ſhall give the damned their full portion, and his children theirs; for then ſayes the Text, *we ſhall be made like him, and ſee him as he is*, which is a ſtate of perfection. I ſhall now endeavour to prove this firſt generall head.

Firſt, take this paralell Scripture as a proofe, *Coloſ.* 3. 3, 4. *For ye are dead, and your life is hid with Chriſt in God.*

When Chriſt who is our life ſhall appeare, then ſhall ye alſo appeare with him in glory.

Here Chriſt is ſaid to be a Saints life, there is our union with him, and at his appearance then we appeare in fulneſſe of glory. That ſoule which is one with Chriſt is united to him in his death and in his life. *We are dead with Chriſt* (ſayes one Text) and this Text ſayes, *we are alive in Chriſt.* Nay Chriſt is our life; ſo that when Chriſt manifeſts his owne glory, he manifeſts our glory as we are united to him; We may reade the will of Chriſt in this point of our glory with him in *John* 17. 24. *Father I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me.*

To behold the glory of Chriſt, is to be ſwallowed up into the glory of Chriſt, yea into Chriſt himſelfe; for his glory is not to be beheld out of himſelfe, and then doth the fulneſſe of a Saints glory appeare when he doth come to behold Chriſt as he is united to him in his fulneſſe of glory. So likewiſe *Rom.* 8. 17. *And if children then heires, heires of God, and joynt-heires with Chriſt; If ſo be*

he that we ſuffer with him, that we may be alſo glorified together.

The Apoſtles ſcope is to ſhew, that in our union with Chriſt we are heirs of glory, joynt-heirs with Chriſt, and ſo have joynintereſt in his glory; ſo that when the fulneſſe of Chriſts glory appeares, then the fulneſſe of our glory appeares.

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carry about us in this body of ſinne and death ſhall give up the Ghoſt, then ſhall a harveſt of gaine come in, as the holy Ghoſt tels us in that firſt Chapter of *Paul* to the *Philippians*, verſ. 21. *Though to live be Chriſt, yet to dye is gaine.* Though the beames of Chriſt ſhines through clouds in this world, and ſo maintains life in his members; yet here lyes the gaine, to be carried above the clouds, and to be lodged in the boſome of the Lord of glory. As the fore named Text, *To be ever with the Lord*: there lies the gain. Gods word tels us of a time *when all teares ſhall be wiped from our eyes*: but it is not in this world, for our Saviour tels us *the world will hate us*, and it ſhall be a place of tribulation: It muſt not ſeem hard or ſtrange to thoſe that ſhall reigne with Chriſt to ſuffer with him, all our ſufferings are in, and from the world, but the fulneſſe of our reigne is with Chriſt in Heaven.

Thus are we made conformable to the image of Chriſt, in this world we enjoy leaſt of Chriſt, and therefore muſt needs be a Saints worſt condition. That is the darkeſt day to a Saint in which the leaſt of Chriſts preſence and glory appeares; therefore is the world a Saints worſt ſtate, becauſe it is not able to beare the fulneſſe of the glory of Chriſt, which ſhall be revealed in Heaven. There will be no need to e quire for him whom our ſoule loves, for we ſhall alwayes be in his preſence. When mortality hath put on immortality, then comes in the crown of glory; we may have glimpſes of glory in this life, but the more exceeding and eternal weight of glory is in the life to come. The top of our life here is of faith: *we live by the faith of the Sonne of God*(faith the Text.) And another Scripture opening the nature of faith, ſayes, *It is the evidence of things not ſeene*; but in Heaven we know as we are known of God: the eye will then be made ſutable to the object, and there will be defect no more on our part to diminiſh the glory: So that you ſee if we ſet aſide all the ſowr of the world, and take a Saints ſweeteſt morſels he hath below, yet it is ſhort of the glory ſhall be revealed. Wherefore the obſervation ſtands very cleare, That a Saints worſt condition is in this world.

The 2 obſervation is this, namely, *That a Saint hath relief from the worſt of the world by faith, waiting for the appearance of Chriſt*: as in the Text. A Saint by faith lookes upon his union with Chriſt as a Sonne, and ſo ſatisfies it ſelfe with the appearance of God. So the

the Apoſtle *Paul* in *Rom.* 8. the latter end, he eyes there his union with Chriſt, and ſo is carried above tribulation or diſtreſſe, or the worſt of the world He concludes there was nothing could ſeparate him from Chriſt, and therefore he is at reſt; as if he ſhould ſay, notwithſtanding all theſe which he named before, as tribulation, and the reſt, yet Chriſt and I ſhall be one in glory, and when his fulneſſe of glory appeares, then ſhall mine. A Saint by faith can argue thus: what-ever may ſeeme beſt at preſent to a carnall eye; yet I know when Chriſt ſhall appeare, that is, the righteous judge of quicke and dead, then ſhall my head be lifted up, for my full redemption drawes nigh. When a ſtate of good and evill for eternity comes, then ſhall my ſtate and condition appeare good. I know whom I have truſted, Chriſt will preſerve his owne glory, and mine with his; my ſtate of glory ſhall be that which ſhall accompany the appearance of Chriſt: the beſt and worſt of the world hath but a moment, a little time to attend it: but the glory of Chriſt hath eternity with it, and this is my portion.

Thus hath a Saint by faith reliefe from the worſt of the world, waiting for the appearance of Chriſt.

A third obſervation. *Love makes the ſoule quicke-ſighted.* The ſoule that loves Chriſt, ſees by faith his appearance, though afarre off, and rejoyces in it; though no affliction but is grievous for the preſent; yet by faith the ſoule ſees the appearance of Chriſt, though at ſome diſtance, and in the joy of it is carried above the preſent affliction.

Hence it is, that Saints can overcome the world, even their faith (ſayes the Text) that eyes the appearance of Chriſt; for if they ſaw nothing but the world, the world would overcome them: but it is a higher glory that carries them above the world.

The believing ſoule ſayes, *he that ſhall come, will come, and will not tarry*, and ſo quickens Chriſts appearance to the reliefe of his owne ſoule.

A fourth obſervation. *A Saint values himſelfe according to his intereſt in God*: and what reliefe comes in by that intereſt, he eyes it though afarre off, and ſatisfies himſelfe with it. Let the world value me at as low a rate as they will ſayes a Saint; yet I will value my ſelfe according to my intereſt in God. If they ſay

my wiſdome is folly, yet I will ſay Chriſt is my wiſdome, and ſo I have true wiſdome. If they ſay I ſhall want bread to eate, I can ſay by experience *I have foode to feede on which they know not of:* and when they ſhall want their huskes, I ſhall finde bread enough in my Fathers houſe, and love enough in my Fathers heart to ſatisfie and fill my eternall ſoule. I bleſſe the Lord ſayes ſuch a ſoule, I value this above tenne thouſand worlds, my union with Chriſt; and *know there is no condemnation to them that are in Chriſt Jeſus:* and that nothing ſhall be able to ſeparate me from this glorious intereſt, *Rom.* 8. I can value this, I am through free grace a childe of God, an heire of glory, and that which the world adores, I in the Spirit of Chriſt can trample upon; I know God hath freely given me Chriſt, and with him all things, *the world is an addition and overplus.* Chriſt and glory is my portion, and when the worldling gluts himſelfe with this preſent dying world, I can rejoyce in my intereſt in the living God, and eye my glory as a Sonne of God, and an heire with Chriſt, as it ſhall be revealed at the great and glorious appearance of the Lord Jeſus. My ſoule ſhall be ſatisfied with its intereſt in God, when the world and worldlings ſhall be confounded in their own glory. *My life is hid with Chriſt in God, and when Chriſt who is my life ſhall appeare, then I know I ſhall appeare with him in glory.* Though as it is hid in God, the world cannot ſee it, yet through the Spirit of God I can ſee it, and rejoyce in it: and thus a gracious ſoule filled with the Spirit, values it ſelf according to its intereſt in God and Chriſt.

The fifth obſervation is this; namely, *That a gracious ſoule relieves it ſelf in beholding Gods love in the originall, and the glory of it.* He lookes upon Gods love as it elected and choſe him to be a ſonne, and he lookes on the glory of that love as it ſhall be manifeſted at the glorious appearance of Chriſt. In a cloudy day ſuch a ſoule goes to the Sonne of Righteouſneſſe for reliefe, and in a day of death to the fountaine of life. This ſoule goes not to his outward eſteeme in the world, not to his externall advantages, or endowments of parts and the like for his reliefe; he doth not boaſt and rejoyce himſelfe in this, that he is a member of a Church, or is under this or th'other Ordinance above other men, or that his parts are greater, or his eſteeme with the world more

more then other poore Saints: but he fetches his reliefe from the fountaine of life, that originall love which made him a ſonne. His eye is with the Apoſtle in *Epheſ.* 2. 5. upon that grace which firſt gave him life: *Even when we were dead in ſinnes, hath he quickned us together with Chriſt, by grace ye are ſaved.* He eyes that grace which made him one with Chriſt that originall love of God: and from this object the ſoule drawes very high and glorious concluſions in all the diſpenſations of God to it. I am now a ſonne, and in all Gods diſpenſations to mee he is my Father, and I ſtand as a ſonne in his preſence, begotten by his owne originall love, and therefore I know all is the kindeneſſe of my God and Father to me in this life: but when Chriſt ſhall appear in the fulneſſe of his glory, then ſhall all know I am a ſon, *for I ſhall be like him, and ſee him as he is.* Thus a child of God fetcheth his reliefe from his intereſt in God, and an heir of Heaven makes up his glory in his ſoul by that glory which waites for him, and ſhall to all eternity be revealed to him with God and Chriſt in Heaven.

The ſixth obſervation is this; namely, *That a Saints glory which now is hid from the world, when it is fully manifeſted ſhall deſtroy the world.* When Chriſt ſhall come to judge the world, and to put an end to all corruptible things, then is it that he will reveale the fulneſſe of his own glory, and ſo our glory as wee are by free grace united to him.

Originall love hath more grace and glory in it then the world can beare, ſo that when it ſhall be fully manifeſted it will eate up all vaniſhing dying things. Should any ſoule in this life partake of the fulneſſe of the glory of its intereſt, as it is one with Chriſt, that ſoule would ſoone breake through the clay wals of the body, it would be like new wine in old bottles, the bottles would ſoone breake; the heart-ſtrings would be like the locks and bolts of the priſon doores, that opened of themſelve, to the Apoſtles. The ſunne in the Firmament is a type of the Son of Righteouſneſſe, and is the glory of the preſent world: but when Chriſt the naturall Sonne of God, and the thing typified appeares in his fulneſſe of glory, then all theſe ſmall brookes of glory ſhall run into this fountaine.

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though he finde not a higher glory, God in the face of Chriſt: but when the world ſhall thus be ſwallowed up, then ſhall a Saint be no looſer, but ſhall be carried from narrow ſhallow ſtreames, into the Ocean of original life and glory.

A Saint can looſe nothing in looſing the world, for he findes all fulneſſe in God; the type ceaſes, the thing typied appearing; the life of faith ends, and the life of viſion begins; fulneſſe of glory then ariſes before his eyes, and never ſets any more.

The ſeventh obſervation is this, *Though at the glorious appearance of Chriſt the world ſhall be conſumed, yet then his owne ſhall be made like him.* Vilde bodies made like his glorious body, and ſo taken up into an eternall beholding of God and Chriſt for ever. For (ſayes the Text) *we ſhall ſee him as he is.* That glorious appearance of Chriſt which ſhall eate up the glorie of the world, and ſo leave worldings howling for want of a glory; that I ſay ſhall ſwallow up Saints into it ſelfe, and fixe them in ſinging *Halelujah's* to all eternity.

The world paſſes away, that Saints may have entrance into thoſe manſions prepared for them by original love, where the ſame love will fully diſcover it ſelfe to all eternity, and ſatisfie the ſoule with thoſe diſcoveries.

The eight obſervation is this, namely, *That a Saints glory is a certaine glory.* For as *our lives are hid with Chriſt in God,* ſo the fulneſſe of our glory is in Chriſt, and appeares at his glorious appearance; a Saints fulneſſe of glory ſhall as certainly appeare as Chriſt ſhall come to judge the world. And this ſhall be the beginning of glory, *Come ye bleſſed of my Father, receive the Kingdome prepared for you; enter into your Maſters joy.*

Now feed *my beloved,* and be ſatisfied to eternity; you ſhall have no interruption of the full enjoyment of God for ever; what ever is in God communicable, you ſhall have it; you ſhall know God as you are knowne of God, and be filled with the fulneſſe of that glory that flowes from the preſence of God, and fils heaven and all the heirs of glory to all eternity. Chriſt in whom our life is hidde, though he make it an obſcure life from the world; yet it is a certain life to a Saint, the being of it is as ſure as Chriſts owne being. *Becauſe I live, you live alſo*; and the glorious manifeſtation of it as certaine as the the appearance of Chriſt.

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The ninth and laſt obſervation is this. *That that day which will be moſt dreadfull to the world, and their entrance into the fulneſſe of all horrour to eternity, even that day ſhall be a day of fulneſſe of joy to the people of God, and an entrance into fulneſſe of communion with God and Chriſt,* which as another Text ſpeaks, *is fulneſſe of joy,* which is at Gods right hand for evermore. Yea, that ſhall be the Coronation day, when the righteous judge ſhall crowne us with righteouſneſſe, 2 *Tim.* 4. 8. *Henceforth is laid up for me a crowne of righteouſneſſe, which the Lord the righteous Judge ſhall give me at that day*; and not me only, but all them that love his appearing. And then ſhall Jeſus Chriſt give up the Kingdome to his Father, and all the flood-gates of glory ſhall be ſet open: Love ſhall then flow from God as it is in God, and the ſoule made capable to receive ſuitable to ſuch a fulneſſe.

Theſe truths may be uſefull to us in theſe particulars following;

Firſt, *Let this perſwade us to be much in beholding our intereſt as we are the children of God, and as we are fixed with Chriſt in the eternall love of God.* It is the exhortation of the holy Ghoſt in this place. *Behold what manner of love the Father hath beſtowed on us that we ſhould be called the ſonnes of God.*

Herein is the glory of the life of faith, that it lookes into the love of God, and our intereſt in Chriſt, as co-heirs with him in the love and glory of God. This is a fountaine that alwayes gives forth the water of life, and refreſhes the City of God; namely, to eye God in all his diſpenſations to us as a Father of love to his children: doth God lay us upon beds of ſickneſſe; and leade us through a wilderneſſe of afflictions in this life; yet behold, *now we are the ſonnes of God,* and in all this God is a loveing Father, and all his diſpenſations are filled and managed to us by and with his love. Now I, even now from all eternity, and to all eternity, are we the *children* of God. There may be many times when it may be truly ſaid, we doe not act as the children of God; but there is no time when it can be truly ſaid, that an elect ſoule is not the childe of God; for now, even before all time were we ſons, though yet we enjoy not the fulneſſe of our intereſt as ſons.

If you object and ſay, muſt I apply this time now when I ſinne? muſt I then looke on my ſelfe as a childe of God?

I anſwer yes; we muſt, and no time more needfull then that; I ſhall demonſtrate this truth under theſe conſiderations.

Firſt, that according to the law of the Goſpel, and the Covenant of free-grace, there is no other way left to reſtore a ſoule fallen in ſinne: but beholding our intereſt in the free love of God, and ſo in Chriſt the great gift of his love, that dyed for us, is riſen againe, and now lives for us, and makes continuall interceſſion for us at Gods right hand in glory. If ſin be the wound, what ſhall be the cure but free-grace; If ſelfe ſlay ſelfe, who ſhall make us alive, but Chriſt as wee are united to him in the love of God. Whether ſhall we goe from the rock of ages to find reliefe in ſo ſad a ſtate: and how ſhall we juſtifie it at the throne of grace, if we flye to duty, (and poſſibly under ſuch a notion as this) to fit us for Chriſt and for mercy: will free-grace approve of this? Is not the law of boaſting excluded by the law of faith? And what advantage (*poore ſoule*) will it be to thee, when thou art ſtung with ſin, that fiery Serpent, to looke on thy duties, will one ſin cure another? No, Chriſt is the balme of *Gilead*: It is only looking upon thy intereſt in God and Chriſt, that will reſtore thy ſoule. It is nothing but looking upon Chriſt who was typified by that brazen Serpent in the willderneſſe, which can fetch out the ſting of the fiery Serpent of ſin. If we looke to the cauſe in our hearts, that keepes us below our intereſt, poring upon a duty to relieve us under a ſinning condition. We ſhall finde the cauſe to be unbelief: and now *poore ſoule* tel me, is not this the top of all ſin? Unbeliefe makes a ſoule deny the Lord that bought it; it undervalues the Covenant of free-grace; the ſoule muſt have no life till it have ſomething of it ſelfe to live upon, if unbeliefe may rule; and truely this is the workings of our hearts, when in a ſinning ſtate we doe not eye and improve our intereſt as we are the children of God, by improving our intereſt in God as our Father, by the Spirit. The poore ſoule that ſins, and is within the Covenant of grace, can looke upon that love of God which made Chriſt to be made ſinne for us, and wee the righteouſneſſe of God in him, 2 *Cor.* 5. & laſt.

That ſoule which eyes its intereſt in God and Chriſt, hath by vertue of it in the Spirit, power over ſin in all points. *Sin ſhall not condemn*, Rom. 8. 1. *There is no condemnation to them which are in Chriſt*

Chriſt Jeſus. So in the reigning power of ſin; *Sin ſhall not have dominion over you; for you are not under the law, but under grace*, Rom. 6. 14. But if a ſoul decline Chriſt and its intereſt in the love of God for its object under a ſinning ſtate; goe whither it will, ſinne will revive, and the ſoul ſhall dye.

This is the firſt demouſtration of the truth; That no other object but our intereſt in God and Chriſt is able to reſtore a ſinning ſoule to life againe; all other objects beſides this encreaſeth ſin in the ſoule, and there is no object but this can carry the ſoule above ſin.

A ſecond demonſtration why an elect ſoule ſhould under a ſinning ſtate look on its intereſt in God and Chriſt, is this. Becauſe no other object but this can deſtroy the ſin. Sin will reigne till Chriſt reigne; and one Text ſayes, *Chriſt is made to us of God wiſdome, righteouſneſſe, ſanctification and redemption.* It is in the great deſigne of God to glorifie his free-grace, that Chriſt ſhould ſanctifie us, not our ſelves. So the Apoſtle, *Rom.* 8. 10. *And if Chriſt be in you, the body is dead becauſe of ſinne.* The power of ſin dyes only where Chriſt lives; So the ſame Apoſtle, 2 *Cor.* 5. 17. *Therefore if any man be in Chriſt he is a new creature, Olde things are paſſed away, all things are become new.*

It is only the preſence of Chriſt that overcomes the old nature in man, and ſlayes the old corruptions; goe to what poole you will to be cleanſed of your corruptions, they will be all helpeleſſe in themſelves.

If we goe to Duties and to Ordinances, we may lye there all our dayes, and never have a cure of this evill of ſin, till Chriſt the Angel of the Covenant come and trouble the waters; I, and he muſt put them in too, with his owne hand of love, all the cure muſt lye upon his hand. This is the top of our glory that we are meerely paſſive, Chriſt and free-grace is only active in all that concerns the good and welfare of our ſoules; what cauſe then hath a ſinning ſoule to look of his intereſt in God and Chriſt ſince there lies all his reliefe; it is Satans counſell we take in ſo doing; the mind and will of God is, that we ſhould look upon him whom we have pierced; when we mourne, I deny not any ſoule to melt into evangelicall teares over the leaſt ſin that lives and moves in it; only be ſure of this, that when thou looke ſt on

a living ſin, that thou lookeſt on it through Chriſt that dyed for it, and lives for thee. This will make kindly child-like mourning over ſin, and ſweet ſtedfaſt reſting on the free grace of God. This is the meaning of the holy Ghoſt in 1 *John* 1. 2. *And if any man ſinne, we have an Advocate with the Father, Jeſus Chriſt the righteous*; And he is the propitiation for our ſinnes. As if the holy Ghoſt had ſaid, a ſinning ſoule hath no whither to flye for reliefe, but to his intereſt in Chriſt, and to look up to God through him; (for ſays the holy Ghoſt) he is our only Advocate with the Father, to plead for us in ſuch deſperate caſes, he can plead his righteouſneſſe to be ours, and the propitiation that he hath made for us, and there is no other pleader either at the barre of Juſtice, or the throne of grace, but Jeſus Chriſt. There is no other name under heaven by which men can be ſaved, but by the name of the Lord Jeſus Chriſt. Oh then where ſhould poore ſinning ſouls look, but to their intereſt in Chriſt as ſons of God, and co-heirs with Chriſt. The Prophet *Iſaiah* in Cha p. 53. 11. ſpeaking in the verſe before of Gods bruiſing and putting Chriſt to griefe, making his ſoule an offering for our ſins, ſaith, *He ſhall ſee the travell of his ſoule, and ſhall be ſatisfied. God is ſatisfied with no other object but his ſon?* he looks on all his people through him; now we muſt eye what God eyes, the travell of Chriſt as our publique perſon, and in that object the ſoul will live, and ſin will dye. God hath lodged the glory of his grace here, that all our reliefe ſhould come in and through the Lord Chriſt; He came from the boſome of Gods love upon this deſigne, to be eyes to the blinde, legges to the lame, and to ſet the captive and thoſe that are bound in fetters & chains free; Is not Chriſt then, and the boſome of free grace that gave him, the only object for a ſinning ſoule to looke on for reliefe; an experienced ſoule in theſe objects will tell you that a glimpes of Gods love in the face of Chriſt is the only expeller of the being and the reigning of ſin in it; ſuch experience as this the Apoſtle ſpeaks of in 2 *Cor.* 5. 14, 15. *For the love of Chriſt conſtrains us, becauſe we thus judge, that if one dyed for all, then we were all dead, & that he dyed for all, that they which live ſhould not henceforth live unto themſelves, but unto him which dyed for them, and roſe againe.* Marke the ſpirit of the Apoſtle, he eyed his intereſt as one with Chriſt in death and life; and ſpeaking of ſin (ſayes he) love conſtraines

ſtraines me thus to judge that I am dead to ſinne, and can live no longer to it, becauſe Chriſt is my intereſt. This is an object indeed able to ſlay ſinne in the ſoule, to behold our intereſt in Chriſt; that love which made this intereſt conſtraines our ſoules thus to judge, and thus to act as being dead to ſin becauſe we are alive to Chriſt; ſo that I hope it is clearly made out, that a ſoule in a ſinning condition muſt eye its intereſt in God as a Father, and in Chriſt as a head and a huſband. For no other object beſides this can either raiſe a ſoule fallen in ſin, or ſlay that ſinne which lives in the ſoule. Therefore the exhortation ſtands firm, and ſhould make its impreſſion upon our ſoules; namely that we ſhould be much in beholding our intereſt as we are the children of God, and as we are fixed with Chriſt in his eternall love. I may ſafely ſay this is our duty as well as our priviledge, to be alwayes eyeing our intereſt in the love of God; for herein we ſerve the ends of God in magnifying his grace to us, and ſhedding his love abroad in our hearts. This is fully proved in that *Rom.* 8. 14, 15, 16. *For as many as are led by the Spirit of God, they are the ſonnes of God.*

For yee have not received the ſpirit of bondage againe to feare; but ye have received the ſpirit of adoption whereby we crie Abba Father.

The Spirit it it ſelf bearing witneſſe witneſſe with our ſpirits, that we are the children of God.

Marke it, the Spirit is given to beare witneſſe of our intereſt: and this is not a ſpirit of bondage, but that free ſpirit in which we behold our intereſt as children, and (ſayes the Text) cry out *Abba-Father.*

If we have received the Spirit, it is our duty as well as our priviledge to improve it to this end, the conſtant beholding of our intereſt as the children of God: and in *verſ.* 17. of *Rom.* 8. *If children then heirs, heirs of God, and joynt-heirs with Chriſt.*

Oh eye this intereſt; as we love our lives let us eye this intereſt, this is our living upon that life which is hid with Chriſt in God; the perfection of which ſhall be a full enjoyment of God and Chriſt to all eternity.

Againe, let this perſwade us to prize highly, and thruſt heartily for this moſt glorious appearance of Chriſt. If our hearts put that day farre from us, we put our higheſt glory farre from us;

for till then we are as heirs under age, not in full poſſeſſion; for free-grace hath given more, and the blood of Chriſt hath purchaſed more, and heaven containes more glory for us, then the world can beare to be revealed: but Chriſt ſhall come and manifeſt it all, which glory ſhall conſume the world, all corruptible things ſhall dye before it, and then ſoule and body both ſhall be carried above corruption, to be filled and crowned with immortall glory, though now we are ſonnes; yet many times there is ſuch clouds of corruptions and afflictions on us, that it hardly appeares what we are, much leſſe what we ſhall be. Our glory now as children is more then the world can ſee; and when Chriſt thus appeares, it ſhall be more then the world can bear. Oh let this bear up our ſpirits the few moments that are behinde; if all in this world be not enough, Chriſt is hard by, and he will bring enough with him. Wait cheerfully, as thoſe that believe ſuch an appearance of Chriſt at hand, in which we ſhall appeare in our intereſt and our union with him.

Againe, let this teach us what valu e to put upon the world: it is too weake a foundation to bear all our glory, when we come to poſſeſſe our full inheritance as co-heirs with Chriſt, the world will be too narrow to containe it; and if it be ſo, then ſurely the world is not worthy of our love, our joy, nor our feare. That ſoule which God loves, the world is too little for its love; God only can and will ſatisfie that love; he makes us love him, becauſe he loved us firſt; the flames of love which he kindles in our boſoms he ſatisfies with that fountain of love which is in his own boſome. That ſoul which hath intereſt in Chriſt, and waits for his appearance, the periſhing world is too low a thing for him to rejoyce in. * But he may always rejoyce in the Lord, for there is a ſutable portion: and truly there is no juſt cauſe for a Saint to feare the world, when Chriſt hath undertaken for him at the throne of grace; the world muſt hate us becauſe it hates him whoſe image we bear; but here is reliefe enough, Chriſt that is our intereſt in heaven, he hath overcome the world for us; we may be encouraged to goe to the Father in Chriſts name, to be kept from the evill of the world; but there is no cauſe why we ſhould feare that the world ſhall overcome us; for Chriſt is able and faithfull to preſerve all thoſe the Father hath committed to his charge. Were the world

world as little in our affections as it is in our intereſt, we ſhould enjoy it more, and feare it leſſe; it is our carnality that makes it a King, and ſet it on the Throne, and then we fall down and worſhip it: but God hath made the world our foote-ſtoole, as it is Chriſts, for he is our intereſt, and what is his glory as our head, is our glory as his members; when the world concerning Saints is mentioned by God it is an additionall thing: but Chriſt and his righteouſneſſe is a Saints intereſt. The holy Ghoſt gives the world this title, The meate that periſhes; but Chriſt is that portion which endures for ever; call not that enough which is not enough for a moment; a frowne from God can in a moment darken all the world, and a ſmile from God as ſoon outſhine all the beauty of the world, Oh then Saints let this teach us to know our full intereſt in God, and the emptineſſe of this empty periſhing world.

Laſtly, This cals all Saints to rejoyce in the glorious appearance of Chriſt; that will be a day of glory that never will have night: the ſun that will give light unto that day will be the Sonne of righteouſneſſe, and the God of grace; we ſhall from that to all eternity never behold nor enjoy leſſe glory then God himſelfe; God filling us, and all that glorious company above, not only revealing, but communicating the fulneſſe of his glory to us, ſo that our vilde bodies ſhall be made like unto his glorious body, and the whole ſoule and body made capable to receive, and ſhall be ſatisfied with the fulneſſe of God, all the glory of Heaven ſhall center in our boſomes, and that ſhall be the feaſt which the Lamb and his Wife ſhall keep to all eternity. Is not this a fit ſubject for our joy, if ſuch a day as this be at hand? Oh then rejoyce all you whoſe intereſt is in Chriſt, for every moment in this dying world haſtens to this day; all the clouds we ſee in this darke world are flying away, that this Sun of Righteouſneſſe may breake forth in its full ſplendor and glory; the world dyes, that we may live; things that now appeare, they periſh to make way for this glorious appearance of Chriſt: and therefore live now upon this, not only that we are children; but *knowing that when he ſhall appeare we ſhall be like him*, for (ſayes the Text) *we ſhall ſee him as he is.*

CHAP.

CHAP. V.

John 6. 48.

Christ is the foode of living soules.

I am that bread of life.

THESE words they are a cleare and plaine testimony of our Saviour concerning himselfe. In vers. 33. of this Chapter, he tels the Jewes that the bread of God came downe from heaven, and giveth life unto the world. For the bread of God is he which cometh down from heaven, and giveth life unto the world; and then in vers. 35. and vers. 48. So that we must consider these words under these two heads.

Joh. 6. 33

1 Head. First, The Lord Jesus Christ to be that bread which came down from Heaven.

2 Head Secondly, The Lord Jesus Christ to be that bread which gives life to the world.

For proofe of this first head, we need goe no further then this Chapter, in which every testimony to this truth is the witnesse of the Lord of truth, even Christ himselfe; to that of the 33. *verse*, take the 38. verse of this Chapter; *For I came downe from heaven, not to doe my owne will, but the will of him that sent me.* So in *vers.* 52. *I am the living bread which came downe from heaven*, And likewise in *vers.* 58. *This is that bread which came down from heaven.*

Christ speaking in the verse before this of his Fathers sending him; these Scriptures prove the truth.

Object. But it will be said, every good and perfect gift comes from above; and wherein lies the peculiarity of Christ in this more then in other gifts of God.

Answ. I answer that in the consideration of the next head, which is, that Christ is the bread of life, or that bread which gives life to the world: In this I say, the peculiarity of Christ comming from heaven will appear.

Thus

Thus is the marrow and the life of all our Saviours diſcourſe in this Chapter as it were center'd in this 48. verſ. *I am that bread of life.* *In verſe* 33. he calls himſelfe the bread of God, and life of the world, and in *verſ.* 38. he ſhewes how he came to be the life of the world, even by the will of God, ſent by God, and his buſineſſe the worke and the will of God. In this 39. and 40. verſes, he tels us. *And this is the Fathers will which hath ſent me, that of all which he hath given me I ſhould looſe nothing, but ſhould raiſe it up againe at the laſt day. And this is the will of him that ſent me, that every one that ſeeth the ſonne and believeth on him may have everlaſting life, and I will raiſe him up at the laſt day.*

Here our Saviour cleares up whom he meant by the world, namely, the elect and choſen of God, which are given to Chriſt by his father, and then declares that his worke is his Fathers will, and tels us what it is; namely, that all which God his Father had given him, ſhould have everlaſting life in him. He tels us how faithfull he will be in this worke, ſo that nothing ſhall be loſt that God hath committed to him: and tels us this is the will of God, that every ſoule which he hath given to Chriſt ſhould have a diſcovery of him, and believe on him, and that in all this will of God runs the ſeed of eternall life. For that part which is capable of lying downe in the duſt to ſleepe, even that part ſhall not be loſt, but ſhall be raiſed up at the laſt day; that is, the laſt day of the world, which paſſeth away like a dreame in the night. Now if we lay all this together, muſt we not needes acknowledge this truth; That Chriſt is the bread of God, the bread of life; yea, the God of life. Our Saviour uſes this term of bread indulgently to the weakneſſe of our fleſh; but his work is in the Spirit, and if God give us the Spirit with the letter, we ſhal diſcerne the glory of Chriſt as he is our life in his owne light. This appeares by our Saviours owne words, in verſ. 63. of this chapter. *It is the Spirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeake unto you they are ſpirit and they are life.* Chriſts words are ſpirit and life, becauſe himſelf is our ſpirituall life. In verſ. 49. Chriſt tels us what he doth mean by this bread of life; *Your fathers did eate Manna in the wilderneſſe and are dead.* *As if Chriſt ſhould ſay,* no externals whatſoever is your life; you may

Verſe 40.

Verſe 49.

may feede on them all your way in the wilderneſſe, and yet ſoule and body dye. But in the two next verſes, he ſpeaks plainly what is the bread he meant, *verſ.* 50. and 51. *This is the bread which cometh downe from heaven, that man may eate thereof, and not dye.*

I am the living bread which came downe from heaven: if any man eate of this bread he ſhall live for ever: and the bread that I will give is my fleſh which I will give for the life of the world.

Here I ſay Chriſt demonſtrates what is the bread he meant, namely himſelfe in the fleſh, and he becomes this bread of life by giving his life in the fleſh for us, In the 53, 54, 55, 56. verſes of this chapter, our Saviour ſhewes us how that intereſt in him as a crucified Jeſus is our life; and that he may fully cleare this out to us, he holds forth himſelfe not only a crucified Saviour, but a living God. In *verſe* 57. *As the living Father hath ſent me, and I live by the Father ſo he that eateth me, even he ſhall live by me.*

Our Saviour's argument ſeemeth to be thus: I live as one in God, and you as one in me: And thus is Chriſt that bread of life, or that bread which gives life to his owne in the world. Thus much for proof to the two heads that were firſt laid down: I ſhall now hold out ſuch ſpiritual obſervations from what hath gone before, as I have received from Chriſt.

And the firſt obſervation ſhall be this namely, That Chriſt only is a Saints life.

By this I mean, that every ſparke of a Saints life lies in Chriſt, and ſo in Chriſt, that it is in nothing elſe in which Chriſt is not all. Chriſt is ſo fully and ſolely a Saints life, that take all duties, ordinances, priviledges and externall advantages, whatſoever ſubſtracted from Jeſus Chriſt, and they are all dead things: but like the grave cloaths in the Sepulchre, when Chriſt was riſen. Our Saviour himſelfe beares witneſſe to this truth, *I am the way, the truth, and the life. No man comes to the Father but by me.* It is a truth ſo deare to God and Chriſt, that Chriſt ſpeakes to it in this place as fully as termes can expreſſe it, both in the affirmative and the negative. *I am the life* (ſayes Chriſt) that is in the affirmative. And ſo the life, that no man comes to my Father in the fountaine of life, but by me; there in the negative and affirmative,

affirmativie, both in the negative excluſive from Chriſt; and in the affirmative, incluſive. If we conſult that place in *John* 16. 14. where our Saviour ſpeaks of the office of the Spirit, and the uſefulneſſe of it in the hearts of his people; we ſhall find it ſpeak to this thing we have in hand, *John* 16. 14. *He ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew it unto you.*

Marke it, the work of the Spirit is to reveal Chriſt to us as he is our life, and ſo glorifie Chriſt in ſhewing him to be our life. As if Chriſt had ſaid, the holy Ghoſt when he comes, he ſhall ſhew you your names written in the booke of Life with my blood: all your ſins laid on me, and that I have buried them in my owne wounds, ſo that they ſhall never riſe up in judgement more againſt you; my righteouſneſſe your robe of glory, perfect glory in the ſight of God; my law of love written in your hearts to be the power that ſhall ſlay ſinne in your lives. Thus the Spirit ſhall glorifie me in ſhewing you that I am your life in whole and every part of it; Chriſt as he is one with God is our fountaine of life, & in all our addreſſes to God, he is our way, truth, and life. For further confirmation take the experience of the Apoſtle. *It is not I* (ſaith the Apoſtle) *but Chriſt that lives in me: and the life that I live it is by the faith of the Sonne of God.* And in another place; *Our lives are hid with Chriſt in God.* Take this Text for all, 1 *Cor.* 1. 30. *But of him are yee in Chriſt Jeſus; who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption.*

Marke it, here Chriſt is made all by God to us; for what can you call life, that is not bound up in ſome or all of theſe. The 29. verſe of that Chapter gives a good and full reaſon why God made Chriſt all to his people; namely this, that no fleſh ſhould glory in his preſence. This reaſon is ſo full, that the truth ſtands ſtrong upon it againſt all gain-ſayers; grace were no grace, if fleſh had any thing in it ſelfe to glory of in the preſence of God; our life to be only in Chriſt, preſerves as entirely the glory of Gods free-grace, as it doth the ſafety of our ſoules; for that ſoul that glories in Chriſt as his life, glorifies the free grace of God which gave that life. When the Apoſtle ſpeakes of the acts of life in his ſoule, he makes Chriſt all; for ſayes he, *I can doe all things through Chriſt that ſtrengtheneth me.* And the ſame Apoſtle

in another place sayes he, it is meerely of grace that I am what I am; so that you see where Christ is made all, there free-grace hath the glory of all, and this is the great designe of God to all eternity to glorifie his free-grace.

Thus much shall suffice for the first observation; That Christ only is a Saints life.

A second observation is this; If it be thus, Saints should value and esteeme of Christ as their lives.

Saints, what meane these carnall feares? doth not Christ live? If the world be nothing, is not Christ enough? Why feare you so much to loose that meate that perishes, when Christ this bread of life lives for ever: cannot you be content the world should bring forth wants? why there is no other place of want but that, there is bread enough in your Fathers house. Heaven only is the proper place of fulnesse; doth it not speake an undervaluing of Christ, that carnall feare shall possesse our spirits of want, when Christ the fulnesse of the God-head bodily is our life and portion; Nay, what mean these stoopings and bendings of our judgements, affections, and services to the world, and worldly ends; Is not this the end of it, to live in their love and esteeme, so as to make a portion of perishing things, & friends of the unrighteout Mammon? Saints, will this stand with an esteeme of Christ as our life. A soule that truly values Christ, it pants thus in spirit; Let me know truths as they are in Jesus, and obey them in the spirit of Jesus. God hath made the world my foot-stoole, as it is his, and I am one with him; Christ is only my life and glory; I would trample upon my foot stoole, and lie downe in the bosome of Christ who is my life and glory; this is a soule that truly values Christ. But tell me Saints, if we value Christ as our life or portion, and our crowne of glory; our best and truest friend, our faithfull brother, and our loving husband, one that hath borne all Gods wrath for us, who hath dyed that we might live, and whose love is so great that he cannot live in heaven without us. *Father I will, that those which thou hast given me be with me where I am* (saith Christ in *Joh.* 17.) If we thus look on Christ, and value him, whence is it that we so easily grieve him.

Ingenuous nature reaches this, to be tender of offending them we value, and put a price upon their love. Doth not grace exceede

ceede nature in this? Surely it doth. Oh then let our lives ſpeak our loves to Chriſt, and our value of him; this is the language of the Spouſe, *I charge you O yee daughters of Jeruſalem, that yee ſtirre not up nor awake my love till he pleaſe, Cant.* 2. 7.

Love and value of Chriſt wrought this frame of ſpirit in the Spouſe; ſhe was tender of the pleaſure of Chriſt, and improves all her intereſt among the daughters, that Chriſt might reſt his pleaſure. Is not the Spouſe here a type of a godly ſoule that hath intereſt in Chriſt. If ſo, then ſure her ſpirit ſhould be ours; if we value Chriſt, it will make us tender that he reſt his pleaſure; it is but equall Chriſt ſhould have reſt in us, for he hath travailed for us, and trod the wine-preſſe of his Fathers fury alone.

Now tell me Saints, doe you thinke Chriſt can reſt, and take pleaſure in our boſomes, when they are ſo full of worldly love, and carnall aimes and ends, with purſuites anſwerable; doe we eſteeme of Chriſt when we make him ſuch a bed to lye in; can we ſay we love and value him, when we entertaine thoſe in our hearts with him, that crucified him, namely our luſts: Is this entertainment and company for the Prince of glory? Oh, if we prize and value Chriſt, that will be only deare to us which is deare to him; his reſt and his pleaſure will be our reſt and our joy, and what ever wounds Chriſt will wound us. That ſoule which ſees its intereſt in Chriſt, and values that, beholds Chriſt upon the croſſe, wounded and bleeding for his ſinnes, and is ſo affected with that kindneſſe of Chriſt, that when ever he ſees Chriſt bleed afreſh with any ſins committed by him, the ſoule is as it were in Chriſts roome, he is then crucified, not to ſatisfie for his ſin, for that he ſees is fully done by Chriſt for him, and could never have been done but by Chriſt; but the reflection of love and the value of Chriſt wounds this ſoule cleane through. Chriſt (ſayes ſuch a ſoule) travelled as low as hell to redeeme me, for there I was by nature. The firſt *Adam* left me there, and the ſecond *Adam* only plucked me out: and in this travell he ſweate drops of water and blood; he tore his way through his owne bowels to redeeme my ſoule, he puts his owne robe of righteouſneſſe on me, and never leaves this purſuit of love till he bring me into his Fathers and his owne glory, and I can never ſin againſt leſſe love then this. Oh this value of Chriſt, it makes a gracious

ſoule exceeding tender of any thing that may diſpleaſe Chriſt whom his ſoule loveth. An experienced ſoule in the wayes of Chriſt will tell you it is the hardeſt travell that ever it went, to ſtep a ſtep in the ways of ſin, after it hath apprehended the love of Chriſt, & been taught by the ſpirit to value that love: and I believe if Satan could ſpeak truth, he would confeſſe it to be the hardeſt work he hath to draw a ſoule that beholds Chriſt love, and values that love in any ſoule. Therefore as the only remedy againſt ſin, eye Chriſt, love and valne him. But Saints, if we thus value Chriſt as our life and our all, whence is it that in time of diſtreſſe we ſeek reliefe of broken ciſterns, and forſake the fountain of life? my meaning is this. When under a weake or a wounded ſtate by ſin, we flye to duties for relief; and not to Chriſt; to renew the graces of Chriſt in us, and not to eye our intereſt in Chriſt as he is the gift of free-grace; this is an undervaluing of Chriſt who in *Prov.* 3. 18. is ſaid to be a tree of life, thoſe graces you would live on is the fruits of this tree, and are only fruits of life as they flow from intereſt & communion with this tree of life; doe but conſider the folly of our ſpirits when we flie from Chriſt to duties, and to the ſtirring up of gifts and graces in us for our reliefe in ſuch a ſtate; for fallen man is a creature that can act no grace in himſelfe. and grace without the breathings of Chriſt is as dead as man: no grace can act it ſelfe. Take our Saviours teſtimony to this truth in *John* 15. 4, 5. *Abide in me and I in you: as the branches cannot beare fruit of it ſelfe except it abide in the Vine, no more can ye except you abide in me.*

I am the Vine, yee are the branches; he that abides in me, and I in him, the ſame brings forth much fruit; for without me you can doe nothing.

Our Saviour in this main point thinkes it not enough in the compariſon he made to ſhew fully how that all the acts of life in us flows from himſelf which is our life. But he concludes in theſe plain words, *without me* (ſayes he) *you can doe nothing*. The Spouſe of Chriſt in *Cant.* 4. laſt. ſhe honours Chriſt in believing this truth, for ſhe cals for the Spirit of Chriſt to blow upon her garden of ſpices that they may flow forth. The ſpices here are the graces of a Saint, and it is the breathings of Chriſt in the Spirit that gives them all life; no grace hath life in it ſelfe, nor can it act it ſelfe; but

but Chriſt he is the life and the motion of every grace, as he is the ſoule it lives in: It is a miſtaking Chriſt, and an undervaluing of him, when we goe to duties that they may carry us and commend us to God; Chriſt is the only way to God, and it is only that carries us as living ſoules to duties, and through duties, in and by his owne Spirit. The Apoſtle knew this well enough, when he made that prayer, *Coloſſ.* 1. 11. *Be yee ſtrengthened with all might according to his glorious power.* In *verſe* 10 he makes this petition. *That ye might walk worthy of the Lord unto all pleaſing: being fruitfull in every good worke, and encreaſing in the knowledge of God.* His deſire was, that the *Coloſſians* ſhould live up to Jeſus Chriſt and walk worthy of the Lord. Walking is an act of life, and this he knew was out of themſelves, and not in any of their externall priviledges or advantages whatſoever, & therefore he ſeconds it with this petition; *That ye might be ſtrengthned with all might according to his glorious power.* The Apoſtle here ſpeaks his experience; for in another place he doth acknowledge that he did *all things through Chriſt that ſtrengthned him*; And he prayes here for the ſame ſtrength, becauſe he well knew there was no other ſtrength ſufficient to this glorious work. The ſame Apoſtle in *Heb.* 12. 2. ſets a high value upon Chriſt, and makes him all in this worke of grace, and gives it us in direction, to looke unto Jeſus the Author and Finiſher of faith; did we thus eye Chriſt and value him as he is, we ſhould not ſo often look below him, & goe in our one ſtrength to finiſh faith, that it might be the Author of Chriſt; for ſo we doe when we will not cloſe with Chriſt till we have qualified our ſelves, nor thinke free-grace enough in it ſelfe, till we have ſuch and ſuch qualification in us which we think to be fit for grace, if not worthy of grace. Truly I know no worthineſſe of our own that free grace cals a fit ſubject for it to work its owne glory out of; I find God mentioning his grace under this conſideration, loving us when we lay in our blood, & no eye to pitty us; grace lives when all help below is dead. Now ſuch thoughts as theſe are exceedingly below Chriſt, that is our life. Is this a true value of Chriſt, who hath done, ſuffered, pardon'd and purchaſed ſo much for us as he hath. That when we are in ſtreights, to goe to duty for relief, and not to the God of duties who is the life of ſoul and duties. Is not this matter of reproof to thoſe fooliſh Galatians, which began in the ſpirit & would end in the fleſh.

I thinke there is not any piece of the old man in Saints that darkens more of the glory of Gods free grace, and damps more of the comforts of his people then this doth, to goe any whether but to Chriſt in ſtreights, muſt needs put a diſhonour upon him, and be an undervaluing of him; for doth it not imply thus much; the thing we ſeek after is not to be had in Chriſt, or not ſo ſoone in Chriſt as in duties, or at leaſt that it is not only to be had in Chriſt, but it is all one whether we goe to him or not; now all theſe are conceptions of the old man in us, when through the Spirit we looke upon Chriſt as our life, we ſhall ſee all fulneſſe in him, grace enough to pitty, to pardon, and to die for us: Righteouſneſſe enough to cloath us, and to preſent us ſpotleſſe to the pure eyes of his Fathers glory: Power enough to take us out of Satans hands, and to defend us from all enemies and all evill: Wiſedome enough to make us wiſe in him, to guide and to governe us, that our converſations may be like children of light and heires of glory: Goodneſſe enough to ſupply all wants in us, and to give out fulneſſe of his owne grace to us, yea and happineſſe enough to ſatisfie our ſoules to all eternity; and the ſoule ſayes Chriſt is enough; yea, he is all, and whether ſhould I goe but to him, he hath the words of eternall life in him, yea he is my eternall life: this is the frame of ſuch ſoules as doe truly prize Chriſt as their life.

3. Obſerv. A third obſervation is this, That if Chriſt be a Saints life, then a Saint only enjoyes his life as he lives upon Chriſt in the Spirit.

When I thus mention Chriſt, I doe it as he doth it himſelfe, *I and my Father am one* (ſaith Chriſt) *and as I am in the Father, ſo are you in me.* We are one with Chriſt through the love of God, and enjoy this life through the Spirit of God. In *John* 6. 63. Chriſt tels us *it is the Spirit that quickeneth, the fleſh profiteth nothing.* As if he had ſaid, whatever you enjoy of me as your life, it is through my Spirit, 'tis not the fruits of your own fleſh, 'tis what comes from me, that is ſpirit and life to you; Our Saviour cleares up this truth in his diſcourſe with that woman of *Samaria*, in *John* 4. 23, 24. *But the houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth, for the Father ſeeketh ſuch to worſhip him.*

God is a Spirit, & they that worſhip him muſt worſhip him in ſpirit and

and truth. And in another Text, *the naturall man diſcernes not the things of God, nor cannot becauſe they are ſpiritually diſcerned.* The Spirit only reveales the hidden things of God: ſo the Apoſtle in *Gal.* 5. 16.18. *For we through the Spirit waite for the hope of righteouſneſſe by faith.*

This I ſay then, walke in the Spirit, and yee ſhall not fulfill the luſts of the fleſh; but if yee be led of the Spirit, yee are not under the law.

In the beginning of this Chapter, the Apoſtle exhorts them *to ſtand faſt in the liberty wherewith Chriſt hath made them free:* and in theſe verſes he tels them what this liberty is, namely to live upon Chriſt in the Spirit. So likewiſe in *Epheſ.* 3. 16, 17, 18, 19. *That he would grant you according to the riches of his glory to be ſtrengthened with might by his Spirit in the inward man, that Chriſt may dwell in your hearts by faith; that yee being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, & length, and depth, and heigth, and to know the love of Chriſt which paſſeth knowledge, that yee may be filled with the fulneſſe of God.* The ſum of the Apoſtles prayer is in ſhort this. That they might live upon Chriſt as their life, to know his love in all the demonſtrations of it, which is above humane knowledge; but he begins thus in *verſe* 16. *That they might be ſtrengthened with all might by his ſpirit in the inward man.* He layes downe this as the foundation; As if the Apoſtle had ſaid; Who ever lives on Chriſt by faith, knowing and enjoying his love in the breadths, lengths, depths and heights of it, muſt doe it by his Spirit, that only can make true diſcoveries of Chriſt and our intereſt in him. This is the proper office of the Spirit, as he is the comforter promiſed; we may ſee this in *Epheſ.* 4.30. *And grieve not the holy Spirit of God, whereby yee are ſealed unto the day of redemption.*

Our intereſt in Chriſt as he is all to us, is ſealed up to us in the Spirit, it is not a fleſhly, formall, hiſtoricall knowledge of Chriſt, in which we can live on him as our life, but it is to know him and enjoy him in the Spirit, which is a lively knowledge of Chriſt, and an enjoying of Chriſt as our life.

A Fourth Obſervation may be this; If Chriſt be a Saints life, then a Saint ſhould take heed of doing any thing that is againſt Chriſt. 4. Obſerv.

You cannot wounde Chriſt but you wounde your own lives; Chriſt

Chriſt is your life, and if he look backe on thee as he did to *Peter* when he denyed him, thou wilt ſoone feele the wound in thy owne boſome; if this truth take place in any ſoule, let it then conſider how deare every ſoule is to Chriſt; he that toucheth you (ſaith Chriſt) toucheth the Apple of mine eye; ſo deare are Saints to Chriſt, and Chriſt ſo tender of them; And in another place, our Saviour ſaith, *who ever offends one of theſe little ones* (his Saints) *it were better that a milſtone were hanged about their necks and that they were caſt into the Sea*; So dangerous is it to wounde Chriſt in his people, O that this preſent age could ſpiritually receive this truth; that when they wound Chriſt in his people, they wound their owne lives, the ſad experience of perſons and nations which have dyed of theſe wonndes, might be enough to warne this preſent age from wounding the children of God; if God will give them ſpiritual underſtanding. Shew me any example where the ſpirituall people of God were made the Butt for any Nation, or perſon to ſhoot at; but that the arrowes flew backe, and wounded the heart that ſhot them, even to death; Theſe ſad undertakings hath ruined ſo many Kings and Kingdomes, this Mountaine wil overturne all the World; for worldlings will be alwayes engaging againſt ſpirituall Saints, the ſeed of the woman and the ſeed of the Serpent will be at variance, till they be parted as far aſunder as heaven and hell; but the ſeed of the woman ſhall prevaile. As Chriſt for a Saint, ſo Chriſt in a Saint ſhall be a conquerer; and though thou mayſt wound Chriſt in a Saint, yet if free-grace make not a cure that wound will be thy death; thou art miſtaken poore ſoule, if thou thinkeſt thou layeſt all thy blowes upon the Saint thou aimeſt at; No, Chriſt he beares the blowes, and thou muſt reckon with him for them. This truth makes the preſent age to have a ſad and a pale countenance in my eye; I cannot thinke they will live long that hath ſo many of theſe wounds in their ſoules; there is not a more deadly path that ſinfull man travels in than this, when he woundes deepeſt he kills himſelf; ſure 'tis weightie work Saints ſhould be doubly careful that Satan lead not them into it, upon any pretences whatſoever; Chriſt will let ſuch know it is ill requitall for his woundes, that they wound their brethren, and ſo him in them.

A Fift and Laſt obſervation ſhall be this; If Chriſt be only a Saints

Saints life, then here we may obſerve the ſad condition of a Chriſtleſſe ſoule. It is a dead ſoule, *dead in ſins and treſpaſſes, walking according to the courſe of the world, and the Prince of the power of the aire; and by nature the child of wrath*; as it is in *Epheſ.* 2. 1, 2, 3.

If Chriſt be not made ſin for thee, thou beareſt thy owne ſin, and muſt alſo beare the ſting of ſin, which is eternall death, and then thou art a dead ſoule indeed *John.* 10 9. Chriſt ſpeaks in theſe words, *I am the doore, by me if any man enter in, he ſhall be ſaved.* Now that ſoule which comes not in at this Doore, never comes into the boſome of God, *where only is ſalvation*; and therefore a Chriſtleſſe ſoul muſt needs be in a miſerable condition; for farther proofe to this, take that *John.* 3. *laſt. And he that believeth not the Sonne ſhall not ſee life: but the wrath of God abideth on him.* If this makes not up a condition fully miſerable to have the wrath of God abiding on a ſoule? I know not what doth; and this is the ſtate of every Chriſtleſſe ſoule, though it may have a name to live, yet in the account of God ſuch a ſoule is certainly dead; for as God is the fountaine of life, ſo he hath made Chriſt the way to this fountaine; and if God looke upon any ſoule out of Chriſt, he looks on it as a dead ſoul, and when we come to ſee things as they are, we ſhall ſee them as God ſees them, a Chriſtleſſe ſoul to be a dead ſoul. This may be uſefull to Saints.

Firſt to exhort Saints to eye Chriſt as their life, *Joh.* 6. 15. *I am the living bread, which came downe from heaven, if any man eate of this bread he ſhall live for ever.* Soour Saviour againe in *John* 14. 19. *Becauſe I live, yee ſhall live alſo.* In both places Chriſt ſpeakes our life to be in intereſt with him, and that we ſhould eye this intereſt, and feed on this bread of life; in 2 *Cor.* 5, *laſt. For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſſe of God in him.* So in 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification and redemption.* Mark it, how the holy Ghoſt ſets out all our life in Chriſt; that we might looke on it by faith, our intereſt in Chriſt as he was made ſin for us, and we the righteouſneſſe of God in him; and as he is made of God wiſdome, righteouſneſſe, ſanctification, and redemption to us; what is the end of God in this, thus to hold out our intereſt in Chriſt, as our life in the parts and whole of it?

I. But

But that we ſhould glorifie that grace which hath made Chriſt thus to be all to us, by looking upon Chriſt as he is our life. The Prophet *Iſaiah* in Chap. 53. 5, 10, 11. verſes, beares witneſſe to this truth, and carries on the ſame deſigne in ſhewing Saints the originall love of God, in making Chriſt to be our intereſt of life. He holds forth Chriſt *as he was wounded for our tranſgreſſions, bruiſed for our iniquities, the chaſtiſement of our peace laid on him, ſo that with his ſtripes we are healed.* God making Chriſts ſoule an offering for ſinne, and in the beholding of the travell of Chriſts ſoule is fully ſatisfied. I ſay Chriſt is thus held forth in his word that we ſhould ſo looke upon him in the Spirit. In *Gal.* 3. 13. it is thus written; *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.* This is a precious and ſafe object thus to looke on Chriſt; what a life of heavenly joy will come into our ſoules in beholding Chriſt thus as our life. *Chriſt hath borne the curſe himſelfe, and layes nothing but the bleſſing upon us.* He beares all the ſtripes, and cloaths us with his owne righteouſneſſe; he leaves not a tittle of wrath for an elect ſoule to beare, for he bears every ſtripe, and all the curſe himſelfe, till God acknowledge himſelfe fully ſatisfied with the travell of his ſoule, *Epheſ.* 2. 13. *But now in Chriſt Jeſus yee who ſometimes were afarre off, are made nigh by the blood of Chriſt.* Chriſt ſo beares all the curſe, and takes away all the wrath of God, that he by his blood brings the ſoule neere to God, into the boſome of God, ſo that ſuch a ſoule is a happy ſoule. In every condition, if it be Chriſt to live, tis gaine to dye, *Phil.* 1. 21. This is an object fit for precious Saints, eternall ſoules to look on; we are too earthly in our object when we looke below the Lord Jeſus. If we make duties our object, tis too low, *they are not our life, but the fruits of life. A man doth not live, becauſe he acts, but he acts becauſe he lives.*

The Apoſtle deſires to know nothing but Chriſt and him crucified. and plainly ſpeaks this, not to be found in his owne righteouſneſſe, but in Chriſts, *Epheſ.* 2. 8, 9, 10. *For by grace are ye ſaved through faith, and that not of your ſelves, it is the gift of God. Not of works leaſt any man ſhould boaſt; for wee are his workmanſhip created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walke in them.*

Marke it, here is works as the fruits of our life, and intereſt in Chriſt, and the reaſon is given in the firſt words, namely the great deſigne

deſign of God for his own glory, that all may ſpring from grace.

Now this is our intereſt in Chriſt, and the life and ſweet of all this will fill our ſoules, when in the Spirit we looke on Chriſt as our life.

This may invite every ſoule to caſt it ſelfe on Chriſt as its life, and reſt on him. Let the ſoule that is the worſt of ſinners in its owne eye remember this, *it is of grace that we are ſaved*, and Chriſt is the great gift of Gods free-grace.

The Prodigall when he ſaid *there was bread enough in his Fathers houſe*, doubtleſſe eyed Chriſt. There is in Gods eye price enough, blood enough, righteouſneſſe pure enough, which makes life full enough, for Chriſt is all this, *Rom.* 8 33, 34. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifies? who is he that condemneth, it is Chriſt that dyed, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us.*

The Apoſtle here makes a challenge, but he doth it upon a ſure ground, namely God juſtifying a ſoule through its intereſt with Chriſt in his death, reſurrection, and interceſſion.

This treaſure is laid up in God for thee poore ſoule, that ſayeſt thou haſt no worthineſſe of thy owne. It is the will of God that the ends of the earth ſhould looke up to Chriſt, ſo that thoſe might have milke and honey freely, which have no price nor no money of their owne. Poore ſoule, I will give thee one Text to live upon for ever, *Epheſ.* 2. 4, 5. *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt. By grace ye are ſaved.*

Make thy condition worſe then this if thou canſt, to be dead in ſins: And then know this, God is rich in mercy, his love is exceeding great, it exceeds the greatneſſe of thy ſins. This love is ſo great, that it can take ſoules dead in ſins, and quicken them together with Chriſt; and if you will know the reaſon of all this, *it is by grace that we are ſaved.*

What canſt thou ſay now, poore doubting ſoule? All life is without thy ſelfe, *it is by grace that thou art ſaved.* If thou canſt not ſee thy ſelfe worthy, why yet ſee God is gracious; It is not Gods deſigne to looke out worthy ſoules, but to take unworthy ſoules, and magnifie his grace on them. It will be no preſumpti-

on but faith and obedience to reſt on Chriſt, to ſuch an end as to magnifie the free-grace of God; when we reſt on Chriſt as our life, we doe as much as in us lies, juſtifie and magnifie that free-grace which gave Chriſt to be our life. And on the contrary, when we will not reſt on Chriſt wholly as our life, till wee have wrought up ſome qualifications in our ſelves; we deny this gift of God, and our life to be from free-grace. The Text ſpeaks plainly *it is of grace that we are ſaved.*

Oh let God have the glory of his grace, for the life of our ſoules lies in it; there is no other way to enjoy intereſt in Chriſt, but to lay hands on him as the gift of grace: and it appeares that a Chriſt-leſſe ſoule is a dead ſoule. It is better to be dead ſouls, then to have life meerely from grace? If not, oh then honour grace, let Chriſt be our life; though we are wholly dead in our ſelves, yet caſt thy ſelfe upon Chriſt as the gift of Gods free-grace for thy life.

But in the laſt place; If Chriſt be only a Saints life, and a Saint enjoyes this as he lives upon Chriſt in the Spirit; Then let this teach us always at the throne of grace to be pleading the promiſe of the Father & the Son to power out the holy Spirit upon us, and not reſt ſatisfied without the Spirit, in any or in all externals, not in a bare literall knowledg, *no nor a Chriſt onely in the fleſh*, but only to know God and Chriſt, and to live on them in the Spirit. To know truths as they are in Jeſus, is to know them in the Spirit of Jeſus: and this is our Saviours owne promiſe, *Joh* 14. 26. *That when the Comforter* (which is the holy Ghoſt) *comes, he ſhall teach you all things.*

We are therefore ſeeking ſomething below Chriſt, and ſo apt to deifie a form, becauſe we know ſo little of Chriſt in the Spirit. In *John* 7. 38, 39. There is a glorious promiſe of the full powrings forth of the Spirit upon believers. *He that believes on me* (as the Scripture hath ſaid) *out of his belly ſhall flow rivers of living water.* But this ſpake he of the Spirit, which they that believe on him ſhould receive. I know nothing, but this promiſe is the intereſt of all believers, & it is worth the pleading at the throne of grace. The Apoſtle *Rom.* 8. tels us what uſe Saints make of the Spirit. *They walke by it above the fleſh*; he cals it the law of the Spirit of life in Chriſt Jeſus, which hath made us free from the law of ſinne and

and death; this is the spirit that dwels in a Saint, and shall raise him up at the last day. In the 11. verse this Spirit is Gospel-administration, and Saints interest under the Gospel; thus Saints worship God in the Spirit, *John* 4.23. *But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and in truth.* A Saint is wholly carried up to Christ his life by the Spirit, and all the acts of his life is the workings of the Spirit in him. *Gal* 5 5. 16,17,18. There the soule waits for the righteousnesse of Christ by faith through the Spirit: and when he comes to walke in God, and to live up his interest in Christ; it is all through the Spirit, and it is only through the Spirit of God in them that dead creatures are made living Ordinances. The institution is, *do this in remembrance of me*; Now it is the Spirit which gives an ordinance to this life. Our Saviour tels us in *John* 6.63. *The flesh profiteth nothing, nor the word; it is the Spirit that quickens and makes alive.* The reason is cleare, God and Christ is in the Spirit; now to enjoy God in his originall love with Christ in all he is as the fruits of this love; this is our life, and this can only be in the Spirit. Oh then it concerns us to plead our interest as children for the spirit of Adoption, as it is in *Rom.* 8. 14, 15, 16. It is the breathings of the Spirit which makes dead bones to live; Ordinances and soules will be both dead without Christ in the Spirit; it is expedient to goe (*sayes Christ*) to send the comforter, and it is as needfull that he give the Spirit; without it we can never have fellowship with the Father nor the Sonne, in whom only our joy, our life, and our glory will be full; In this Spirit only can we live upon Christ as he is the bread of life, and our bread of life.

CHAP.

CHAP. VI.

Chriſts reigne by his Spirit is the Saints liberty from bondage.

Gal. 4. 5, 6.

To redeeme them that were under the law, that we might receive the adoption of ſonnes.

And becauſe yee are ſonnes, God hath ſent forth the ſpirit of his Son into your hearts, crying Abba Father.

THE Apoſtle *Paul* in almoſt this whole Epiſtle, makes it his buſineſſe and deſigne to diſcover to Saints their liberty in Chriſt: and as it appeares by the Apoſtles writing to them in the foregoing chapter and in this.

Theſe Saints to which he did more particularly write, lay under legall principles, and moved with legall ſpirits; now for a remedy of this to them, and all Saints after them, in theſe two verſes the Apoſtle holds forth Chriſt under a double capacity; *namely*, Juſtification and Sanctification to the Believer. And in both a perfect freedome from the law, ſo far as it is freedome, to be delivered from it.

The firſt of theſe two verſes holds out Chriſt juſtifying of his people in the redemption of his blood, from what ever the law could accuſe them of, or charge upon them.

The latter verſe holds forth the fruits of this redemption, or indeede a part of this redemption it ſelfe; Namely this, That becauſe we are ſonnes, *God hath ſent forth the ſpirit of his Son into our hearts, crying* Abba *Father.*

Either of theſe two parts are worthy a Saints ſtudy and admiring for ever; I ſhall lay the foundation of what ſhall follow in this Point, Namely, that it is part of the Redemption of the blood

blood of Christ to a believer, that no law ſhould command or rule in the conſcience or ſpirit of a believer, but the Law of love, the ſpirit of Adoption is here given forth to that very end, that in it the ſoule may keep its communion cloſe with God, and Chriſt; and be alwayes able to cry *Abba Father.* In the proofe of this we muſt conſider the firſt and ſecond *Adam*, as wee were in the firſt *Adam* wee lay under a law of Creation, and a Covenant of workes: as creatures to obey our Creator, and in obeying to have life; *doe and live, but tranſgreſſe and die; In the day thou eatiſt thereof thou ſhalt die the death.* But in the ſecond *Adam* the Lord Chriſt, the Covenant we are under is not of workes, but of grace, the law is not in the letter but in the ſpirit, not written in Tables of ſtone, but in the hearts of his people by his Spirit, as appeares clearely where the Covenant of Free-Grace is recorded, as in *Jer.* 31. 33, 34. and in *Heb.* 8. 10. In both places God doth not only covenant to be our God reconciled to us, not imputing ſin and iniquity to his people any more: but alſo to put his Law in our inward parts, and to write it in our hearts: ſo that this way he will teach and rule in the hearts of his people, under that covenant of which Chriſt is the Mediator. God is a Spirit and when he promiſeth to write his law in our hearts, wee muſt underſtand him thus, *the working of his ſpirit in the hearts of his people*; Letter ſhall be turned into ſpirit Chriſt ſhall be a King as well as a Saviour, and as a ſpiritual King, ſo his law and his government ſpirituall, that the Lord Chriſt and his father may appear one in this great engagement of teaching and ruleing in the hearts of his people by the Spirit let us looke into Chriſts promiſe, *Joh.* 14. 15, 16, 17. 26. *Joh.* 16. 13, 14. Here the Lord Chriſt promiſeth to performe that Office of his interceſſion to God for us, that he would make good his own covenant, and give his ſpirit to comfort, lead, and guide the ſouls of his people: Now the makeing good of Gods covenant, and the efficacy of Chriſts interceſſion for this ſpirit to rule in the hearts of his people every ſoul in its own particular can beſt clear up the faithfulneſſe of God, and Chriſt. But the Apoſtle *Paul* in the power of the ſpirit ſets it out at large, in *Rom.* 8. 2, 3. 4. 5, 9. 10 11, 14, 15. 26, 27. Obſerve the expreſſions of the holy Ghoſt in the ſecond verſe, *For the law of the ſpirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.* There

is

is mention of a double law, and as distinct each from other as life and death; *the law of the spirit of life in Christ Jesus*, and the *law of sin and death*: I looke on these two as that which depends on the two Covenants, that of Workes, and that of Grace, or as it is else-where expressed, the Law of the first and second husband, which is the first and second *Adam*; Now whilst the first *Adam* is alive in the conscience, the conscience is kept under his law, which is thus the law of sin and death; as it makes knowne sin, and the wages of sin which is death, but sin saith the Text *is not imputed where there is no law*, *Rom.* 5.13. and in Rom.6.23. *the wages of sin is death.* And then in Rom. 7. beginning; the Apostle saith this law hath dominion over the conscience so long as the first husband lives. From these places I judge I am not mistaken in the interpreting the law of sin and death; but that the holy Ghost clearly meanes that law of Creation, doe and live, or the bare Letter of command in the conscience. Only let us consider what is meant by the law of the Spirit of life in Christ Jesus; which I understand thus, That through that union the soule of a believer hath with Christ it is made spirituall, Christ in his Kingly Office in-throned in the conscience, and the soule resting in the bosome of Christ as a dutifull Spouse in the bosome of her beloved husband; and his law is the law of the spirit of life, that law which is life it selfe, and turnes letter into spirit. One thing more I would explaine my selfe in, that is how I understand the holy Ghost in this freedome, that the law of the spirit of life in Christ Jesus hath made to a believer from the law of sin and death by the spirit of life; I understand Christ in the spirit; Now the freedome the Lord Christ hath made for the soules of believers from this law of Creation, under the Covenant of workes; It is double, Namely, from the condemning power, & the ruling, or reigning power of the law in the conscience.

Of the first of these, there is the least scruple, and not being so fully within that I desire to hold to, I shall wave it, and keep only to the latter, Namely, how Christ hath freed the Believer in his conscience from the ruling or reigning power of the law of creation in the letter only; For light in this, consider the 4th verse of Rom. 8. and so forward; taking in the latter part of the 3. verse, & it will appeare to be the designe of God in sending Christ in the flesh,

the fleſh, that Chriſt in the Spirit might rule in the ſoules and ſpirits of his people. *God ſending his Sonne in the likeneſſe of ſinfull fleſh, that the righteouſneſſe of the law might be fulfilled in us, who walke not after the fleſh but after the ſpirit*; That is, to walke after the rule which is not the fleſh but the Spirit, and ſo goes on to ſhew the difference betweene fleſh and ſpirit, making it all along a part of our redemption in Chriſt to live in the Spirit, making the Spirit our light and our life, our rule and our ſtrength. In *Rom.* 8. 14. There the Apoſtle ſpeaks plainly, and makes it a demonſtration of our ſonne ſhip to be ruled by the Spirit; *For as many as are ledde by the Spirit of God, they are the ſonnes of God.* He ſpeakes in *verſe* 16. following, of the ſeale of the Spirit. Bnt here he ſpeaks diſtinctly of the ruling power of the Spirit, that hath power of a man, to lead the man as it pleaſeth; and that is the terme here, ſonnes of God led by the Spirit of God; that this Spirit is ſufficient to rule the conſciences of believers; we may plainly ſee in *Rom.* 6. 14. *Sin ſhall not have dominion over you; for you are not under the law but under grace.*

I know not what can be more plaine then this; here is a promiſe, *ſinne ſhall not have dominion over us.* And the reaſon given is, that part of the redemption of Chriſt to the ſoul of a believer from the ruling power of the law, to the ruling power of the ſpirit of grace. Marke the inference; *therefore ſinne ſhall not have dominion over you*; becauſe ſinne ſhall not find you under the ruling power of the law in your conſcience, which affords no ſtrength againſt it: but ſinne ſhall finde you under the law of the ſpirit of grace, which is in Chriſt the law of life to the ſoule, and death to ſinne, *therefore ſinne and death ſhall be ſwallowed up of victory in you by the ſpirit of Chriſt, as it was for you in the death of Chriſt.* Sinne hath its repulſe in the ſoule from the change of the law that rules, the law of ſinne and death turned into the law of ſpirit and life. *I can doe all things through Chriſt that ſtrengthens me,* (ſaith the Apoſtle.) I am not delivered from the dominion of ſinne, becauſe I have the light of the law of creation to diſcover ſin; but I am under the law of the ſpirit of life and grace, not only to diſcover but to deſtroy ſinne; Sin hath not dominion, becauſe that which oppoſes it is Chriſt, not I.

Thus I have endeavoured to let you underſtand that light God

hath given me in this part of the redemption of his blood, for his Sonne to deliver us from the ruling power of any law in our conſciences, but the law of love in the ſpirit of life.

But that I may be rightly underſtood, I deſire you to remember a clauſe that I laid down in the beginning where I endeavored to open theſe verſes; the clauſe is this; That a Believer in the blood and ſpirit of Chriſt hath a perfect freedome from the law ſo farre as it is freedome to be delivered. I laid it ſo downe, that I might have here roome to diſtinguiſh betweene the ruling power of the law, and the matter and ſubſtance of the law.

In the firſt ſenſe, the ruling power of the law I doe really believe from what hath been delivered already, and ſome further reaſons that I ſhall diſcover. That the conſcience of a believer is by the law of the Spirit of life in Chriſt Jeſus made free from the law of ſin and death.

But for the ſecond part, the matter or ſubſtance of the law, which I take to be the whole revealed will of God, and is in its utmoſt power and purity written in the heart of every believer; Not only the whole revealed will of God in his word made fleſh, and dwelling among us, but made Spirit, and dwelling in us.

Thus to give you a little light, I ſhall be more full in what followes: give me leave to adde ſome further reaſons to prove the former thing.

As firſt, If the law in the letter be the rule in the conſcience of a Believer, then *Moſes*, not Chriſt muſt be the King; for ſayes the Text, *Moſes* was faithfull in his houſe as a ſervant, but Chriſt as the ſonne.

Moſes may rule till Chriſt comes: but as Chriſt had none to help him in the work of redemption, no more will he in the work of ruling.

Secondly, if *Moſes* be to rule where Chriſt hath redeemed, where is the making good of Gods Covenant, to write his law in our hearts; what benefit in the promiſe of the comforter, that ſpirit of truth, to lead into all truth.

Thirdly, If the law rule, and *Moſes* be King, the ſtrength muſt be in our ſelves to obey; for neither *Moſes*, nor the law in the letter can give any ſtrength. If either could, Chriſt hath dyed in vaine: and if ſtrength be in our ſelves, then Gods deſigne in ſending

ding Chriſt is loſt, which is to juſtifie his people freely by grace, ſo as there may be no roome for fleſh to boaſt in; not the law of works, but the law of faith to be pleaded, as appears in that third chapter to the *Romans*.

Laſtly, If the law be to rule in the ſpirits of Gods people, then obedience to that law muſt quiet and ſatisfie the hearts of Gods people. Now as the Apoſtle in *Gal.* 3. 2. *This only would I learn of you; Received yee the Spirit by the workes of the law, or by the hearing of faith?* So ſay I, and appeale to the conſciences and experience of every Saint, that taſts the joyes of life in God; received it you by the workes of the Law. or in the ſeale and workings of the ſpirit of life, in which you are freed from the law of ſinne and death,

So I ſhall come to that ſecond part. the matter and ſubſtance of the law; Under this comprehend the whole revealed will of God in his word: but to diſtinguiſh betweene that part of Gods word, more diſtinctly known by the ten commandements from any other part of the revealed will of God in his word; but to the eye of a believer, beholding God, and every part of his revealed will in Chriſt, all is alike. *In the beginning was the Word, and the Word was God.* That was ſpoken of Chriſt; now the Believer alwayes beholding God in Chriſt, which is his originall word and the Scripture: only Chriſt written out in the Spirit doth behold God in his originall, and in his written word, in every part of it one; ſo that every part is of like beauty and pretiouſneſſe to the ſoul of a believer.

Having opened my ſelfe thus farre, I ſhall doe it farther, and declare; that to have any hope left to live as ſinfull nature pleaſes, caſting the revealed word of God behinde their backs, and under a notion of redemption to deny the Redeemer; to talk of free-grace, and to trample grace under foote; to deny the Lord that bought them in walking as doe others that know not Chriſt. This is ſo far from entring into my thoughts, from that freedome I have pleaded for all this time; that if I ſhould name this and call it darkneſſe, I ſhould call it *Ægyptian* darkneſſe, ſo farre from freedome, that it is bondage beyond expreſſion. The ſecond of the *Epheſians* ſets it out beſt in theſe termes. *The power of the Prince of the Aire ruling in the children of diſobedience.* But that freedome I

plead for, is the power of the Lord of glory, ruling by his Spirit in his children of light and life. My aime is not to take away that holy, juſt, and good law of God out of the conſcience of a believer: but as God doth with his people in the new Covenant, and in Chriſt the mediator of it, eſtabliſh them in a better covenant, *Heb.* 8. upon better promiſes: ſo would I only hold out the matter of the law taken out of the hand of *Moſes*, which was but a ſervant, and eſtabliſhed in the heart of Chriſt, which is the Son, and by the Son in the ſpirit of light and life, written in the heart and converſation of every believing ſoule: And leſſe then this I thinke is not in the covenant of the Almighty, when he covenant to put his law in our inward parts, and to write it in our hearts. For my authority in this, I ſhall ſay as the Apoſtle *Paul*, in the 3. of *Rom.* the laſt *verſ.* when in the greateſt part of the chapter he hath pleaded this very cauſe that I doe, he concludes in theſe words; *Doe we then make void the law through faith? God forbid.* Yea we eſtabliſh the law. So that it is cleare the law of life that makes us free from the law of ſin and death, which is Chriſt living by his Spirit in the conſcience, is not to make void, but to eſtabliſh upon better promiſes from a law of death to be a law of life. Thus much in generall.

But more particularly I lay downe this as my light, that the law is now in the Spirit, & in the Goſpel for a believer to walk by; the law is made Goſpel, as Chriſt is made fleſh; the Goſpel is both a perfect law of life, and righteouſneſſe of grace and truth; why ſhould we ſeparate that which God hath in his free-grace joyned together; namely, Law and Goſpel in one, under the government that is given to the childe Jeſus. Nor is the holineſſe or ſanctification that God lookes for in his believing Saints, ſuch as is faſhioned by the law, or outward command, but by the preaching of faith, by which the ſpirit is given, which renewes and ſanctifies a Believer, and makes him the very law of Commandements in himſelfe and his heart, the very two Tables of *Moſes*. And though the law be a beame of Chriſt in ſubſtance and matter, yet we are not to live by the light of one beame; now when the Son of righteouſneſſe is riſen himſelfe, that was a fitter light for thoſe who lived in the regions of the ſhadow of death; it is with the law now, or light of righteouſneſſe, as it was with the light in the

the creation ; when that which was ſcattered was gathered into one body of light. So Chriſt now being re/ealed, holineſſe and righteouſneſſe as well as grace and love is revealed in him, and gathered up in him ; *The word is now fleſh, and dwels amongſt us, and we behold his glory as the glory of the only begotten ſon full of truth as well as grace*, is in ſubſtance by the Spirit ſet downe, 2 *Cor.* 3. 16, 17, 18. *verſes.* There is the vaile taken away in turning to the Lord. There is Chriſt held forth to be the Spirit, and the ſpirit of liberty to his people ; but obſerve the fruits of this liberty, it is from ſinne not to ſinne : *but we all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame image from glory to glory, even as by the Spirit of the Lord*, or of the Lord the ſpirit : ſo it is in the margine. Thus is Chriſt that Sunne to us which warmes us in the very ſhining upon us; the Believer works, walks, and lives under the Goſpel, as beholding his perfect redemption wrought in Chriſt, and ſo brings forth the power of this redemption and ſalvation through the ſpirit of Adoption, freely working to the praiſe of his free-grace, and freely obeying from the life of this redemption, doing every thing in love, becauſe of his love ſhed abroad in our hearts ; and neither taking in judgments, hell, or damnation ; nay, not heaven or glory, to force on the worke, or quicken the duty, but doing all from the ſpirit of life in Chriſt Jeſus, except when corruption or temptation hindereth the freeneſſe and ſpiritualneſſe in the duty. A Spirit at this pitch is Chriſt and his beloved, both met in his garden of ſpices : and by feeding on the honey in the honey combe, Chriſt fils the ſoule with himſelfe, and delights himſelfe in that fulneſſe that is himſelfe. So the ſoule in communion with Chriſt in the Spirit ſees it ſelfe compleat in Chriſt, ſo joyes in its Maſters joy, alwayes ſatisfying it ſelfe in that love that is Chriſt himſelfe, and is able to trumpet out its glory to the world. *My beloved is mine, and I am his* ; This is Chriſt and his Olive, branches ſetting about God, alwayes feeding on the banquet of love, and ſitting under the banner of love, God beholding every elect ſoule in Chriſt; the ſoule beholds God in Chriſt, and Chriſt beholds himſelfe and all his in God, and this viſion in one ſpirit ſwallowes up all into one ; God beholds every elect ſoule as Chriſt, Chriſt beholds every branch in him as of him, beholding us in that glory we ſhall have

have with him when he appeares in his fulneſſe of glory, and the believing ſoule in the Spirit, beholding its juſtification, ſanctification and redemption, and Chriſt one in eternall love; the ſoule is in this light transformed into this love, that is God himſelfe; & ſo ſees nothing of God but what is all God; ſuch a ſoule knowes no divided Chriſt, or parted God; every tittle of revealed truth, which is Chriſt written out by the Spirit, it is all God and Chriſt in one, and this ſpirit that reveales Chriſt to the world in the word, and to the believer in his ſoule, this Spirit is God too, that ſo all within the ſoule is God, all about the ſoul is God, and all comes from the ſoul is God: and this is the freedome the believer in his conſcience hath from the law in the letter, it is not deſtroyed, but eſtabliſhed; It is taken out of the hand of *Moſes* the ſervant, and put into the hand of Chriſt the Sonne; it is not made void, but fulfilled for us and in us, *who walke not after the fleſh, but after the ſpirit.*

Now behold the Law in its glory, changed from law to Goſpel, from letter to ſpirit, from *Moſes* to Chriſt, from death to life, from an angry God to a loving Father; as it is Goſpel, ſo it is Spirit, 'tis Chriſt yea it is God himſelfe. Oh the glory of that Law which is God, not only declaring the mind and will of God, but in the ſpirit of love, filling the ſoule with ſtrength to obey, from whence we find Chriſt in the Goſpel calling upon thoſe that love him to keepe his Commandements. God, Chriſt, and the Spirit being in the Law, it becomes the law of life, when the law had in it but a naked demonſtration; what a Creator might juſtly require of a fallen creature, but gave no ſtrength; it is held forth under the termes of the law of ſinne and death, by which it had not that glory to invite a poore ſoule to looke on it, becauſe the ſoule could ſee nothing but its death in it: but as Chriſt being made under the law to redeem them that were under the law, hath ſatisfied his, and our Father fully in it for us: ſo he hath turned this law into his law of love, into Goſpel, into Spirit, into himſelfe and his Father.

Now this law hath that beauty which allures and takes every beleeving ſoule; nature turned into grace. it is now meate and drinke to a believer to doe the will of God in the Spirit.

Firſt, This will let us truly to underſtand who they be that be

Anti-

Antinomians; Thoſe that deny the Law, if I may judge, I ſhould ſay it is thoſe that would keepe it in the hand of the ſervant, out of the Sonne; what can be a greater denying of it, then to keepe in the Letter out of the Spirit, to rob it of that glory which is God and Chriſt in the Spirit.

What ſoule dare put it ſelfe under the Law out of Chriſt when in ſo doing it makes it ſelfe a debter to the whole law: And as the Apoſtle in *Gal.* 3. 10, 11. ſayes; *So many as are under the workes of the law, are under the curſe of the law*, and under that law which can never juſtifie before God.

Now to keepe the law in ſuch a ſtate as this is, will make every ſoule ſhun it, not daring to come under it, as ſeeing nothing but death in it. Satan is the ſoules greateſt enemy, in darkning it with legall principles, that it ſees not Chriſt: ſo are thoſe the greateſt enemies to the holy, juſt, and good law of God, that would pul that nature of Chriſt in his Spirit from it, and leave it ſtill, the law of the letter in the hand of *Moſes*, when God and Chriſt hath made it Gospel-law, the law of love in the Spirit.

The law may here complain, as the Spouſe did of thoſe watchmen that rent her vaile, thoſe that rend Chriſt from the law, rend the beautifull vaile, the glory of the law from it. Theſe holds forth the law dead, like *Lazarus* in the grave, ſtinking, and thoſe that follow it, weeping. Or as *Pharoah* to the children of *Iſrael*, doubling the tale of bricks, and giving no ſtraw, what glory is there in this. But thoſe that hold out the Law in the Spirit, holds it not only forth as a law that lives, but a law that gives life, ſo farre from requiring the tale of bricke to be doubled, and give no ſtraw, that in every duty it brings Chriſt in, whence we are able to doe all things.

This makes it plainly appeare who they be which deny the law, and may juſtly be diſtinguiſhed by the name of *Antinomians*.

Againe, this exhorts Saints, that ſeeing it is part of the redemption of the blood of Chriſt; That no law but the law of love, the ſpirit of life in Chriſt ſhould rule or reigne in the conſcience of a believer: To take the counſell of the Apoſtle in *Gal.* 5. 1. *Stand faſt therefore in that liberty wherewith Chriſt hath made us free and be not entangled againe with the yoake of bondage.* God hath not given, nor Saints received the *ſpirit of bondage againe to feare, but the*

ſpirit

Spirit of adoption, whereby we cry Abba Father. This is the life of our lives, to live in the spirit. It is the great promise of the Gospel to give the Spirit. This would I know, when doth the soul feast, but when God spreads tables of love, and in the Spirit bids us *eate my beloved, eate abundantly, and be satisfied.* Nature teaches the outward man to stand for liberty; oh then what should grace doe, how should this stirre us up to stand for that liberty which is our life; lose this, and loose all your spirituall life in a moment; doe but ouce looeke on the law out of Christ, and it will be with us as those in 2 *Cor.* 3.15. *But even to this day when Moses is read, the vaile is upon their hearts.* This vaile will be a vaile of darkenesse, that the soule shall not see Christ in propriety in any of his offices, benefits, or merits. If any or all these be deare, oh then *stand fast in this liberty wherewith Christ hath made us free.* This is that freedome the Sonne hath made; which is freedome indeed; But if the Sonne make us not free, then are we bond-men to eternity. If thy heart be hard, look on him whom you have pierced and then it shall be evangelically melted. If sinne sting thy conscience, looke on him that is lifted up, which the brazen Serpent typified; this is our freedome, and Christs prerogative, the government is on his shoulders; he is that King, and his Spirit that Law, which is only to reigne in the consciences of his people.

Why should not our soules count deare of that which is so deare to Christ and all his people. This is that glory Christ will not give to another; therefore this is that glory we should only give to Christ. Oh then admire and extoll for ever this glory of the riches of the free-grace of God in Christ, that hath freely given this state of grace, this glorious state to us that were by nature the children of wrath as well as others. It doth not yet appeare what we shall be, so that more glory shall be, then is yet revealed; but our soules must confesse, that which doth appeare is more glory then we can expresse. Sure then it is our duty to admire and extoll the riches of this free-grace, which hath freed us from the law of sin and death, translated us from the power of darkenesse to the Kingdome and government of his deare Sonne, enthron'd Christ in our heart, and written his holy law there in his Spirit.

Oh let us extoll this God in the fruits of the Spirit, which is love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse,

meekneſſe, temperance, againſt which there is no law.

Thus I ſhall conclude; This is our freedome ſo to live in the Spirit, as to be led by the Spirit.

CHAP. VII.

Coloſſ. 2. 9. *and part of the* 10. *verſ.*

Saints are compleat before God in their union with Chriſt.

For in him dwells all the fulneſſe of the God-head bodily, and yee are compleat in him.

THIS portion of Scripture is a part of *Pauls* Epiſtle to the Church of God at *Coloſſe*, it is the very center of all thoſe ſweet comforts that the holy Ghoſt hath dropped downe in this Epiſtle. Nay ſure I am, it holds forth the corner-ſtone of all the building.

A Saints perfection, and the reaſon of it is the ſubject-matter of this Scripture.

The reaſon ſtands firſt in reading, as a foundation is laid before a ſure building.

The Apoſtle holding forth a Saints compleatneſſe, ſets before it Chriſts fulneſſe.

From theſe drops we may obſerve theſe two points.

Firſt, *That as a Saint hath no compleatneſſe in the ſight of God, but as it is united to Chriſt.*

And ſecondly, *That is a Saint is one with Chriſt, ſo he ſtands compleat before God in Gods owne fulneſſe.*

Firſt, That a Saint hath no compleatneſſe in the ſight of God, but as it is united to Chriſt.

To prove this; Firſt obſerve the ſcope of the holy Ghoſt in

this Scripture. *For in him, which is Christ, dwels all the fulneſſe of the God-head bodily.*

Here the holy Ghoſt takes in the God-head in all the fulneſſe of it, and centers it in Chriſt, and ſo makes out the Saints perfection in union with him; As if he had ſaid, all fulneſſe in perfection dwels in Chriſt as the fountaine or the body, and is ſo in you as you are in him; he filled for you, you filled in him; he compleate as one with God, you compleate as one with him, as Chriſt ſayes himſelfe, *I in the Father, and you in me.* Mark it, till the holy Ghoſt had center'd all fulneſſe in Chriſt: he mentions no compleatneſſe for a Saint, which points at this truth, had not Chriſt been full for us, wee had never been compleat; and when he doth mention the Saints compleatneſſe, he doth it inclusively, compleat in him. This is not only full mercy, but alſo it ſprings from pure love, it is free-grace that we are compleat in him, for free-grace ſees no compleatneſſe but in him. *Thou art my beloved Sonne* (ſayes God, ſpeaking of Chriſt) *in whom I am well pleaſed.* And in another place, *I beheld the travell of his ſoule, and am well pleaſed.* I never met with any mention of God being wel pleaſed and ſatisfied, but Chriſt was *Alpha* and *Omega*, all in all in it. This which is already laid down, makes a fair way for ſuch a quere as this is.

Pray wherein lyes the compleatneſſe of a Saint; what are the parts or ſubſtance of Saints compleatneſſe or fulneſſe?

To this I anſwer, it will be beſt diſcerned by its contrary. The Saints fulneſſe and compleatneſſe before God in Chriſt will be moſt tranſparent, when we ſpiritually diſcern our condition in the firſt *Adam*; and that will appear in *Epheſ.* 2. 1,2,3. The Apoſtle ſpeaking there of a ſtate of nature, ſpeaks of a perſon dead in ſins and treſpaſſes, walking according to the courſe of the wicked world, and the will of Sathan that Prince of the Aire, *fulfilling the luſts of the fleſh, and ſo by nature the children of wrath.*

This is the ſtate of a naturall man under the wrath of God, ſeparated from the boſome of God, and ſo dead in ſins and treſpaſſes; a vaſſall to Sathan, led by his will according to the courſe of the wicked world, *fulfilling the luſts of the fleſh, alienated from God and Chriſt, and from the Common wealth of Iſrael,* breaking every holy law of God ſo often as Sathan will; And then (not having

Chriſt

Chriſt made a curſe for him) lyes under the curſe of the law, and the wrath of God to all eternity. A ſoule fully delivered from this ſtate, and compleatly ſtated in the boſome of God, and in glory with Chriſt, will be acknowledged a full compleatneſſe.

Firſt, obſerve the ſtate of nature drawne into theſe heads.

Firſt, the wrath of God. Secondly, vaſſalage or ſlavery under Sathan, to be led to the fulfilling of luſts at his will. And laſtly, to be dead in ſins and treſpaſſes.

In oppoſition to theſe I ſhall hold out juſtification, ſanctification, and glorification.

And in theſe three heads I ſhall endeavour to ſhew how we are compleat in him, namely Chriſt.

Firſt, *how Chriſt is our compleat Juſtification*; ſee this in *Rom.* 3. 20. to the 25. Here Juſtification excluſively and incluſively is ſet forth. In verſ. 20. *By the deeds of the law no fleſh is juſtified in his ſight.* There the holy Ghoſt ſhews where it is not by deeds of the law, I underſtand our beſt duties the higheſt performanees wee can make to the will of God in this, no juſtification. But then looke into the 24. *verſe*, and there you ſhall ſee Juſtificatiou lying between, or in theſe two breaſts, that alwayes flow with eternall life, namely the free-grace of God, and the redemption of the blood of Chriſt; here is free-grace giving Chriſt to be our redemption and Chriſt in his blood giving ſatisfaction to his Fathers juſtice, bringing us to lye down in the boſome of this free-grace, which gave him out for us; he doth this by being made a curſe for us, *Gal.* 3. 13. God and Chriſt are one in this as in all things elſe; for ſayes the Text, *He hath made him to become ſin for us, that we might be made the righteouſneſſe of God in him.* Iſa. 53. 5. 11. marke there, *Chriſt is wounded for our tranſgreſſions, bruiſed for our iniquities, the chaſtiſement of our peace laid on him.* Now marke the iſſue, *with his ſtripes we are healed. And God ſees the travell of his ſoule, and is ſatisfied.* Here is God ſatisfied, our ſoules healed, and all this through the wounds of Chriſt. The whole booke of God is full of this; take for proofe only theſe two places more, *Coloſſ.* 1. 13, 14. and then I thinke it will ſtand fair to view, that the elect Saint ſtands before God for juſtification compleat in Chriſt; this is one part of the compleatneſſe we have in Chriſt, and ſo delivered from the wrath of God; for as one Text

ſayes, *were there no law, there would be no ſinne*; if no rule, then no tranſgreſſion; ſo may I ſay, the curſe being born, and the law ſatisfied for us, we are free from all wrath and condemnation; And thus are we freed and delivered from a firſt part of the ſtate of nature, the wrath of God; Chriſt ſatisfies, and God juſtifies, as the Apoſtle expreſſeth it in *Rom.* 8. latter end *Who ſhall condemn* (ſayes he) *Chriſt hath dyed, and is riſen, and God juſtifies.* So that there he makes a challenge; *Who ſhall condemne?* He ſaw this his compleatneſſe in Chriſt, and glories in it.

The ſecond thing in a ſtate of nature is vaſſalage to Sathan; to which in oppoſition I propoſed our ſanctification by Chriſt, as a ſecond part of our compleatneſſe in him. For proofe of this take that known place where the holy Ghoſt ſayes, *Chriſt is made unto us wiſdome, righteouſneſſe, ſanctification, and redemption*, where Chriſt is made by God our ſatisfaction, he is filled for us, and we filled of his fullneſſe, as that oyntment which fell from *Aarons* head down to the skirts of his garment; ſo doth the Spirit of God deſcend from Chriſt to us, dwelling plentifully in us, and ſo becomes our ſanctification; As in that 14. of *Johns* Goſpel. *The Spirit ſhall lead into all truth*; not only diſcover truth, but lead into truth. So the 6 and 7 verſes of *Coloſſ.* 2. *rooted, built up, and walking in Chriſt.* The Apoſtle in another place acknowledging his own inſufficiency to any good worke; yet (ſayes he) *through Chriſt that ſtrengthens me I can doe all things*, *Coloſſ.* 1. 10, 11.

There is fruitfulneſſe in every good work, as we are ſtrengthned according to the mighty power of Chriſt; Chriſt the Vine, and we the branches; a Saint bears fruit as he is in Chriſt *Without me you can doe nothing* (ſayes Chriſt.) A Saint hath life to live up to the will of God, only as he lyes in the boſome of Chriſt, and ſuckes life from him as being one with Chriſt, ſo as the branches doe from the Vine, *Col.* 3. 3. A dead man cannot walk, no more can any man out of Chriſt walke in the wayes of God; but the Saints life is hid with Chriſt in God; and therefore ſayes the Apoſtle, *It is not I that live, but Chriſt in me.*

I might abundantly enlarge in this, but I forbeare, for I well know that the Spirit of God in our ſoules is more then ten thouſand witneſſes beſides. Thus is Chriſt the Saints compleatneſſe in point of ſanctification, the which I hold out in oppoſition to that vaſſalage that a natural man lyes in under Sathan. The

The third thing that makes up the naturall mans bondage is, *he is dead in ſins and treſpaſſes.* To which I hold forth as our compleatneſſe in Chriſt; the Sainrs life and that a life of glory, to prove this, looke into *Col.* 3. 4 there is Chriſt held out plainly as our life, and ſaith the Text, *at his appearing we ſhall appear with him in glory* There is life in Chriſt, and glory in Chriſt; Chriſt our life, and his glory our glory, which agrees with that of our Saviour, *becauſe I live you ſhall live alſo; and where I am you ſhall be.* As if the Lord had ſaid, my beloved Saints you are as ſafe as I am, our lives and our glory bound up in one I laid downe my life to take up yours, and now I have laid up your life as ſure as my owne, both in my father and your fathers boſome, *I in the Father and you in me; My love, my faire one, my undefiled*; you are where I am, this truth ſealed on *Pauls* ſpirit, by the Spirit of Chriſt made him triumph in this glorious inheritance, and trample upon all glory below it, 2 *Cor.* 5. 1. He knew his intereſt in an eternall houſe a building of God in heaven; and in another place the ſame Apoſtle, *Hence forth is laid up for me a more exceeding and eternal weight of glory*, Rom. 8. 30. There is all theſe three branches proved, *and this glory in the end of all; but it ſelfe without end, eternall glory.* This point needeth no more proofe it is ſo cleare a truth, both in word and ſpirit, proving this I conceive the other is proved alſo, *That as a Saint is in Chriſt ſo he ſtands compleat before God.* I ſhall now give you ſome reaſons of that which is gone before;

Firſt, were there any compleatneſſe for a believing ſoule but in Chriſt, and not a full compleatneſſe for a believing ſoule in Chriſt, *then God could not be a juſt God,* which is blaſphemy to imagine; for God having made Chriſt to beare our ſins, and wounded him that we might be healed, this being the decree of God, if there were any redemption but in Chriſt, God could not be juſt to Chriſt.

And Secondly, if in his bloud there were not a full Redemption, God could not be juſt either to Chriſt that ſuffered, or us for whome he ſuffered; *I came to doe thy will O Father* (ſaith Chriſt) Now Chriſt having performed every tittle of his Fathers will, God in juſtice muſt make all redemption to come through him, and to be to us a compleate redemption.

A Third Reaſon. If it were not thus, *then grace were not free-*

grace.

grace, nor full grace. If there be any compleatneſſe out of Chriſt then it muſt be our own than grace is not free-grace; and if that we have in Chriſt be not compleat, and doth not make us compleat before God, then Grace is not full: now truly a hard though of God in either of theſe, muſt run againſt the whole current of the word of God, and the experience of the Saints.

In the Spirit Saints may improve theſe truths by way of direction; if God by his Spirit ſhew us our owne naturall deformity, O then flie to Gods owne treaſury for perfection and compleatneſſe, Namely, to Chriſt, *In whom is all the fulneſſe of the Godhead bodily*, and to this very end that Saints might be compleat in him, it is Satans light that leads us to our duties for compleatneſſe. for the Holy Ghoſt leaves it upon record that compleatneſſe is only in Chriſt, and ſurely if that lead the ſoule, it ſhall be led to Chriſt for compleatneſs. Did we believe this Scripture we muſt needs believe in Gods compleatneſſe, namely, *Jeſus Chriſt*: The Apoſtle deſires to know nothing but Chriſt and him crucified, for he ſaw compleatneſſe in him; never to want compleatneſs in the eyes of God, is to goe to him in that compleatneſſe that is God, Namely, Chriſt; for he is our compleatneſſe, as the fulneſſe of the God-head is in him.

Secondly, having pitched on Chriſt for our compleatneſſe, let us believe ſtrongly, be eſtabliſhed fully in him, not doubting in the leaſt, for our compleatneſſe is a compleat God, God makes us compleat in himſelfe; God muſt be diſpleaſed with his owne perfection if with a Saint in Chriſt, for a Saints perfection is Chriſt, and Chriſt is the fulneſſe of the God-head. *If we ſummon in Satan, Law, Divine Juſtice, Conſcience, remainder of the old Adam within us, and what ever can be thought on, yet here is a full anſwer to all*, Chriſt is aſcended into Heaven as our compleatneſſe, and Satan the accuſer of the brethren caſt out; he was made a curſe, and did beare it, and overcame it for us, and in it ſatisfied the holy Law, and the juſt God for us: if the remainders of the old *Adam* ſtrugles, and conſcience joyne with it to accuſe us, Chriſt anſwers, you are not compleat in your owne duties, but in me, I am perfect, you can finde no ſpot nor wrinkle in me, and in my perfection lies your compleatneſſe; So that every believing Saint eyeing his oneneſs with Chriſt, may triumph as *Paul* in *Rom. 8. latter end. Who ſhall condemn? Or what ſhall ſeparate?*

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and conclude as he doth; Nothing shall be able to doe it, for I am compleat in Christ. From all this there runneth great consolation to the children of God; We have here had a view of that perfection and compleatnesse that God in his free-grace hath given unto us, and that the eyes of this pure God will behold us in it to all eternity, which is the fulnesse of the God-head dwelling bodily in Christ, and we in him; he compleat as God, we compleat in him, justice can lay no more to our charge then to Christ, for our compleatnesse of justification is in Christ; the wrath of God can as soone rise on Christ as on us, for he is our compleat discharge from wrath, having borne the curse for us, sinne can no more separate us from God, then Christ from God; for Christ is our compleat attonement, our sinnes being taken from us, and laid on Christ. Death can no more separate us from God then it hath done Christ; he bore all the sting of death for us, death is to Saints but a dissolution in the flesh, that we might come home and possesse to eternity that compleatnesse with him. What can the soul desire for comfort that lyes not in this? Christ is full for us, and we compleat in him; If God and Christ be enough for thy soule, then satisfie it here, here is Gods compleatnesse, yea that compleatnesse which is God made our compleatnesse; what can our soules judge will be the end of this love? Truly it will be love without end, that love which hath made us compleat in Christ, that love will make us compleat with Christ, not only glorious Heires, but Heires in glory: not only decked as the Kings daughter, but lying for ever in the bosome of Christ as his Spouse; not only to have visions of the Kingdome, but possession of the Kingdome, mortality putting on immortality will not be all; but there shall be added to it a crown of glory. *It doth not yet appear* (saies the Text) *what we shall be: but when he appeares, we shall appear like him.* It will be enough surely to be as Christ is? Oh then here let our soules center, no reaching soule can reach after more then is in Christ, he is compleat enough to answer all desires, to quiet all spirits, to fill all hearts, to cloath all naked soules; he is bread and bread enough. Let us begge a mature steady eye of faith, alwayes to behold Christ the fulnesse of the God head bodily for us, and we compleat in him, then may we in life and death lift up our heads with joy unspeakable,

and

and full of glory in believing: *Thus to live will be Chriſt, and to dye will be gaine.* The ſoule will quietly waite till God looſe the body, and rejoyce to be diſſolved, knowing it ſhall be with Chriſt: the droppings of Heaven will ſtay the ſoule quiet here, knowing that the compleatneſſe and fulneſſe of glory that God and Chriſt is in ſhall ſwallow it up to all eternity. And thus it is and ſhall be to be compleat in Chriſt.

CHAP. VIII.

Romans 3. *verſ.* 24.

Free-grace in God juſtifieth and redeemeth through Chriſt.

Being juſtified freely by his grace through the redemption that is in Chriſt Jeſus.

THE holy Ghoſt doth confirm and explaine that poſitive truth; he layes downe in this verſe by ſome verſes going before and after, as from the 20. to the 28. In the verſe before he tels us, *all have ſinned and come ſhort of the glory of God*, and therefore ſtand in need to be juſtified. And in *verſ.* 20. he tels us, *that by the deeds of the law there ſhall no fleſh be juſtified in the ſight of God.* Had the holy Ghoſt ſtopped here, it had been an addition of miſery to a fallen man: and the ſad cries in the ſoule of man would have been like thoſe evill ſpirits to our Saviour, *that he was come to torment them before their time.* But Gods deſigne is love, and the holy Ghoſt is to proclaime it, ſo that all which goes before is but like the Miniſtery of *John*, to prepare the way for Chriſt, to breake the clouds, that the Sunne of Righteouſneſſe may appear, and that Saints may ſee by an eye of faith that they are no looſers in that the menſtruous ragges of their own duties ſhould not be a juſtifying righteouſneſſe to them

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in the pure eyes of God : but that full juſtificatiou is given of the free-grace of God, through the redemption that is in Jeſus Chriſt.

In the words is a birth, the wombe that gives it forth when it had conceived it, and the Midwife from whoſe hands and ſides we receive it ; and all theſe infinitly holy and glorious, the birth is Juſtification to a ſoule that hath ſinned and come ſhort of the glory of God ; the wombe that conceives and brings forth this glorious birth it is the Free-Grace of God, and the Midwife from whoſe hands and ſides we receive this, is a Chriſt crucified. One obſervation from theſe three, which is this ; *That all the glorious life of an elect ſoule delivered from the ſtate of a fallen ſinner, and made a redeemed Saint, is from eternity and to eternity wholely conceived and given forth, in and from the womb of the free-grace of God.*

This is demonſtrable under theſe two heads.

Firſt, in conſidering a ſoule under a ſtate of nature.

Secondly, under a ſtate of Grace.

Or if you will, in the firſt and the ſecond *Adam*, in both which I thinke the exceeding glory of that great wombe, the eternall love and free-grace of God will appeare, in taking loſt creatures out of the firſt *Adam*, to make them glorious Saints in the Lord Chriſt that Second *Adam*. I know no other light nor rule but the word and ſpirit to make out any thing of God to any ſoule ; therefore firſt, ſearch the word what light it gives us to diſcerne our ſtate by nature, or the naturall condition of fallen men and women.

To take this in the beginning of holy writ, let us turne to *Gen.* 3. 6. 7, 8, 9, 10. Here we finde the fall of our firſt Parents, in which we all fell: and the effects of this fall in them. They fel by diſobeying God in eating the forbidden fruit ; but then obſerve the effects of this fall, when they knew their nakedneſſe, the only reliefe they ſought was aprones of fig-leaves, or as it is in the Margine, things to gird about them, and here they reſt content ; they ſaw their nakedneſſe a great advantage truly, but having girded themſelves with fig-leaves they knew no want of God, for in verſe 8. when they heard the voyce of God, and that in the coole of the day, they hid themſelves from the preſence of the Lord amongſt the trees of the garden ; and when God came ſo neere to them as they were faine to confeſſe the rea-

ſon why they fled from his preſence, they acknowledged they were affraid verſe 10. Compare theſe firſt appearances of nature in our firſt parents after their fall with the experiences of our owne naturall hearts and others, and it will appeare in all that is miſerable what exact images we are by nature of theſe our firſt parents.

They were naked, ſo are all by nature of any righteouſneſſe to ſtand in the ſight of God; they knew they were naked, ſo doth many a deſperate ſinner whoſe conſcience flies in his face; but the remedy they ſought was only an apron or girdle of fig-leaves. So doth our naturall hearts licke their woundes whole, and cover their nakedneſſe, by legall and formall duties and performances, girding our loines, ſtrengthening our hearts in them and covering our nakedneſſe ſo as the eye of man cannot diſcerne it, and in this poſture as our firſt Parents hid themſelves amongſt the trees of the garden from the preſence of the Lord, ſo we ſhrowd our ſelves under publick externall Ordinances after the faſhion of the world, and reſting in beggerly rudiments to defend us from the preſence of an angry God, and yet notwithſtanding all this when God comes cloſe to the ſoule, though it hath girt it ſelfe about with fig-leaves, its owne righteouſneſſe yet it is not eſtabliſhed, but doth confeſſe in all the actions under ſuch a ſtate it was afraid becauſe of its nakedneſſe, and this feare doth inflame the miſery of it, and cauſeth it to fly and hide it ſelf from the preſence of God, here is the firſt buddings of nature, and truly it is an exact miſerable condi tion, for it is wholely in ſelfe, and wholely out of God, the reliefe this ſoul findes is in flying from, and being out of the preſence of God; now ſure I am, every Saint experienced of Gods love, will call this ſtate a ſtate compleatly miſerable, knowing that all its life happineſſe lies in a cloſe communion with the boſom of God, & a continual beholding of his face in Chriſt, yet this ſtate thus compleatly miſerable is not *Adams* alone: but all his ſeed in him, of which by nature is all the world as is fully expreſſed in verſe, 23, of this 3. Chap. of the *Romans*, *For all have ſinned, and come ſhort of the glory of God.* The miſery of this ſtate of nature may be farther amplified conſidering that Antipathy that is in all to that holy juſt and good law of God, and that impoſſibility which is in man to performe it; one place ſaith ſpeaking of the law, it is that which neither we

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nor our fore-fathers could beare, we could not ſtand under it to juſtifie our ſelves by it. The Apoſtle in *Rom.* 3. 9. to *verſ.* 19. ſpeaks plainly this generall evill ſtate by nature, and the fruits of it in many particulars in oppoſition to all the laws of a holy God. And in *verſ.* 19 ſpeaks plainly, that the Law makes all the world guilty, and ſo makes his inference in the 20. *verſe, that none can be juſtified by the deeds of the law:* and then he gives his reaſon for it, which is this; For (ſayes he) *by the law is knowledge of ſinne.* Gods pure nature diſcovers the impure nature of fallen man, ſo in the following verſes ſpeaks of a bleſſed and a juſtified ſtate for a poor ſoul under another head: But all this ſpeakes the miſerable, irrecoverable loſt ſtate of naturall man in himſelfe, the fruits of this tree of nature we may ſee in that 2. *Epheſ.* the three firſt verſes. Though it be a dead tree, yet it beares fruit, but it is the fruit of death, treſpaſſes and ſins, walking in them according to the courſe of this world, and the power of the Prince of the Aire that ſpirit which workes in the children of diſobedience, who are by nature the children of wrath.

Any of theſe particulars rightly underſtood, and ſet home upon the ſpirit of a man, will make it cry out as the Apoſtle. *O wretched man that I am: and in me* (that is in my fleſh) *is no good.*

But certainly if ever we come to ſee that ſinke and maſſe of ſin and corruption that is in us by nature, and that wages of ſinne which is death; we ſhall then acknowledge if ever God diſcover his thoughts of eternal love to us, that it is all free-grace.

The ſecond demonſtration of the point is; To conſider a Saint under a ſtate of grace in Chriſt, the ſecond *Adam.*

To take this in the beginning as it ſtands in the word, let us turne backe to that 3. of *Gen.* 15. where Chriſt is promiſed in the ſeed of the woman, and what to doe? to break the head of the Serpent, that is, to kill and overcome him. The Apoſtle in 1 *Cor.* 15. 21. ſayes, *he muſt reigne till he hath put all his enemies under his feet.* And in this conqueſt over his owne, and his peoples enemies, he doth the will of his Father: we have his owne word for it, *John* 4. 30. This doth exceedingly ſet forth the free grace of God, that when he found all man-kinde in a ſtate of rebellion, ſo ſoone as ever he had enquired into the fault, he makes a promiſe of the Lord Chriſt in whom the ſtate of a poore ſoule is better then in

innocency. As if the Lord had ſaid, *Adam* though thou didſt run from me, & wert affraid becauſe thou wert naked, yet now eſtabliſh thy heart in beholding my fulneſſe which is thy cloathing; caſt from thee the workes of thy owne hands, that fig-leave righteouſneſſe thou haſt begirt thy ſelfe with, and lay hold on the workings forth of my eternall love in this promiſe of Chriſt. The Serpent hath been too hard for thee, when he found thee in thy own ſtrength; but I will give out Chriſt that great gift of my love, and he ſhall as he is one with me from eternity, in my everlaſting power and fulneſſe make warre with the Serpent; and in that warfare, though the Serpent ſhall bruiſe his heele, wound his fleſh; yet he ſhall breake the head of the Serpent, and overcome him. This muſt needs be free-grace to make ſuch a promiſe to fallen *Adam* and his poſterity that ranne from the preſence of God, and were content with fig-leaves for a covering of their nakednеſſe; You may ſee in nature there is a little deſire of Chriſt and his righteouſneſſe, as there can be of diſcerning; for here is flying from the preſence of God, and a ſatisfying it ſelfe with its owne righteouſneſſe; and certainly this righteouſneſſe is nothing but menſtruous rags; that is that ſtate in which God loves a ſoul though it lyes in its blood, ſo as no eye but Gods can pitty it, and is not this free-grace then? Let us conſult with the covenant of grace, and ſee if it be not free-grace, *Jer.* 31. 31, 32, 33, 34. The engagements in it are from God, and thereupon God freely engages himſelfe to make a man eternally happy in his love; God engages himſelfe to be our God and we ſhall be his people; *that he will forgive our iniquities, and that he will remember our ſins no more, & that he wil put his law in our hearts, and write it in our inward parts.*

What ſoule can diſcern this in the Spirit, but he muſt acknowledge God in the riches of his free-grace. *Heb.* 7. 19. The holy Ghoſt ſpeaks plainly, that the law makes nothing perfect but the bringing of a better hope. As if he had ſaid, it is free-grace, not the deeds of the law that perfects any ſoule. That ſoul which is compleat before God, it muſt be in him, namely Chriſt. And ſayes another Text; *If the Sonne hath made you free, you are free indeed*, which implies there is no freedome or compleatneſſe but in Chriſt. Now Chriſt ſayes the Text, is the redemption of the free-grace of God, and that the Apoſtle knew full well, when he

he deſired to know nothing but Chriſt and him crucified. In *Rom.* 8 The Apoſtle glories in the free-grace of God. *It is God that juſtifies* (ſayes he) *and Chriſt that hath dyed; Who ſhall condemne?* As if he had ſaid, free-grace hath magnified it ſelfe to me, in which I am ſafe, ſo that none can condemn, and in this I glory. And the ſame Apoſtle in *Rom.* 5. 2 makes mention of the acceſſe that Saints have by faith into the grace wherein they ſtand. If we look into the 53. of *Iſa.* we ſhall there finde particulars of much of that grace of God under which we are; namely, the ſufferings of Chriſt for us. The Text ſayes plainly, *He bore our griefes and carryed our ſorrowes: and he was wounded for our tranſgreſſions, bruiſed for our iniquities, and the chaſtiſement of our peace was upon him, and it is by his ſtripes that we are healed, and his ſoule was made an offering for our ſins, and that God beheld the travell of his ſoule and was ſatisfied.* This is a ſtate of grace indeed; for if we compare this with 2 *Cor.* 5. the laſt, we ſhall ſee there a plaine diſcovery of the deſigne of Gods free-grace; ſayes the Text, *he was made ſin for us who knew no ſin, that we might be made the righteouſneſſe of God in him.* The Lord which had no ſinne of his owne, had never been made ſinne; nor had he born ſin with all the puniſhments dueto them; but for this end and deſigne of God, namely, that fallen ſinners in the firſt *Adam*, might be his righteouſneſſe in the ſecond *Adam* the Lord Chriſt.

Now ſurely this is a ſtate of grace to be the righteouſneſſe of God in Chriſt, *Rom.* 10. 4. The Apoſtle tels us, *Chriſt is the end of the law for righteouſneſſe to every one that believeth.* And this ſalvation is of the free-grace of God; we have this righteouſneſſe freely of his grace, *Gal.* 2. 16. *By the workes of the law ſhall no man be juſtified, Gal.* 3. 10. *For as many as are of the workes of the law are under the curſe.* But in *verſ.* 13. of that Chapter, *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.*

In ſhort, this is the ſtate of grace, Chriſt made ours, and we his; he made ſinne for us, and bearing all puniſhment due to ſin for us, ſatisfied Gods juſtice, and made a redemption to a perfect ſtate of innocency in him.

Thus Chriſt hath taken all that is ours, and given us all that is his; his blood to cleanſe us, his righteouſneſſe to perfect us in the ſight of God, his Spirit to guide us, to lead us into all truth,

to doe all our works in us, *Gal.*5.16,17,18.and at laſt to reſign us up to his Father to enjoy fulneſs of glory with him to all eternity.

Now reade all this backeward and forward, and behold the heights, the breadths, the depths, and lengths of it, and then you will find it all the free-grace of God: and ſure I am, every ſoule which in the Spirit comes to know and behold himſelfe thus fully juſtified, will give God the glory, and acknowledge it to be freely by his grace, through the redemption that is in Jeſus Chriſt.

This gives all to know that Gods way in juſtifying of his people, is through Chriſt the great gift of his free-grace; not of works (ſayes one Text) no not from good meanings, or from good doings; all good in a Saint ariſes from his one-neſſe with Chriſt, in whom both perſons and duties are juſtified by the free-grace of God. It is not our externals makes our beauty in the ſight of God, nor our getting into fellowſhip with the Saints, and enjoying Ordinances and priviledges with them, but our fellowſhip with Chriſt; *I in you and you in me* (ſaith Chriſt.) And the Spouſe, *my beloved is mine and I am his.* I, herein lyes the glory and the intereſt of a juſtified one. Chriſt ſayes to his, *Come ye bleſſed of my Father*: and the Father ſayes ye are compleat in him. Here is God making a ſoul from all eternity one with Chriſt, and pronouncing him for ever juſtified in the blood and righteouſneſſe of Chriſt.

Oh then when you have but a thought of ſtanding juſtified before God lay downe all but Chriſt. If you have an eye to duties, looke on them as the fruits of Chriſt in you, by whom you are juſtified of the free-grace of God.; you may looke on duties as the friuts of your Juſtification, but none but Chriſt as the roote and foundation of it.

Secondly it ſhould beget admiration, in conſidering Gods giving freely ſuch eternall love, and lovelineſſe to his elect Saints, though by nature they hated him; Let us aske our ſoule in the truth of that word, which tels us, *God loved us before we loved him*, and that he choſe us we did not chooſe him; what ſtruglings hath our natures made againſt his love ſhed abroad in our hearts.

Oh then what vild hearts had we before he dropped love into them; yet to us God doth not only drop drops of love, but he

gives

gives us all his love, and to witneſſe it he gives Chriſt the ſonne of his love *which knew no ſin, to be made ſinne for us that we might be made the righteouſneſſe of God in him*; the perfection of righteouſneſſe.

Oh here is love making lovelineſſe; here is Chriſt given to a ſoule, which is infinite love, and being found in his righteouſneſſe is made perfectly lovely, without ſpot or wrinkle (ſayes the Text) compleate in him. Can we conſider this, and not admire it; we can as men admire that we can give no reaſon for. Oh then let us admire this love of God, which ſurpaſſes all our reaſon, and can never be apprehended but by an eye of faith, why any ſhould be veſſels of wrath, and not we, or why we veſſels of honour, when others are veſſels of diſhonour. If you can give me no reaſon, then admire this love, this free love, this full and eternall love! Oh what beloved like our beloved that could love ſuch wretches as we, and ſo love us as to make us one with himſelfe to all eternity; this is only fit to be admired by Saints.

Firſt this cals upon Saints to truſt God, and to live upon him by faith.

Secondly, To love God and Jeſus Chriſt which hath thus loved us.

Laſtly, To lye low at the feete of God and the weakeſt Saints! Oh truſt God; who is like him to be truſted? Which hath forgiven us freely, and juſtified us freely and fully, when God might have glorified his Juſtice in our damnation, but hath freely choſen to glorifie his grace in our ſalvation. Oh for a Saint to diſtruſt God, how unworthy it is of that love and free-grace by which we ſtand juſtified in his ſight for ever. If God ſhould argue with us thus; what doe you diſtruſt me. Doe you thinke I either am, or will be wrath with you? Why I have made you one with Chriſt, and I can as well be in wrath with him as with you; What ſhould I doe more, I have cleanſed you in the blood of my Sonne, and cloathed you with my owne righteouſneſſe, and do you thinke I can now be wrath with you? Surely then you think me unjuſt may God ſay. I have told you I am ſatisfied in Chriſt, & how can I as a juſt God ſatisfie my wrath on you again. Nay I have put my Spirit into your hearts by which you have come to me crying *Abba-Father*, and yet doe you diſtruſt me! Surely it is your

fleſh

fleſh, and not my Spirit in you, which creates theſe hard thoughts of me. I ſay if God ſhould argue thus with us, who ſhould be able to anſwer him. God is a gracious God to us, a God of free-grace; oh then live on the free-grace of this gracious God; what though thou canſt not ſee thoſe qualifications in thee that would perſwade thee to love thy enemie, were they in him; yet meaſure not God by thy ſelfe, he is a God of infinite free-grace, his ways are paſt finding out: Now if he tels and perſwades thee by his ſpirit he loves thee, believe it this love was from eternity, and ſhall abide to eternity; enquire no reaſon, God is above thy reaſon, live on him by faith. If God tell thee he hath laid thy iniquities on Chriſt, and the griefe and puniſhment due to them, and that he ſtood as the ſinner in thy roome, becauſe thou mighteſt for ever ſtand righteous in him. I ſay, if God tell a poore ſoule this in the Goſpel thoſe glad tidings of peace, oh then goe not backe to Satan and thy owne heart to find reaſon of this love & qualification ſutable to this love, before thou wilt believe Gods word: but lie downe at the feete of God, and caſt thy ſelfe at the throne of his free-grace, for there is thy ſalvation; believe that the reaſon is in himſelfe, and the ſutable qualifications ſhall ſpring from communion with himſelf, and the Lord Chriſt in the Spirit.

Secondly, Oh love God and Jeſus Chriſt which hath and doth thus love us; oh that our hearts did truly ſay there is no beloved like our beloved. *Who will ſhew us any good* (ſays one Text.) Why ſoule, wilt thou not love thoſe that ſhew thee good? Oh then love God & Chriſt in whom is all thy life, and all the good of it bound up, what ever may engage love it is all in God and Chriſt; there is the fulneſſe of riches, and glory, and mercy, and beauty, and pleaſures, and honours, and all that the vaſteſt ſoule can deſire to be found in fellowſhip with the Father and the Son. If there were no other argument but this to love him, it were enough, becauſe he loved us, and gave himſelfe for us. The Father gave him, and he willingly became ſinne for us; and he tels us the end; that we might be made the righteouſneſſe of God in him. Oh that now in the beholding of this love, we might be changed to his Image, to be love as God is love.

Laſtly, Oh lye at the feete of God, and the weakeſt Saint, when we looke upon all our glorious inheritance as Heires, and Co-heirs

Co-heirs with Chriſt, yet remember it is all of free-grace. 'Tis of grace we are ſaved out of the jawes of hell; What haſt thou which thou haſt not received; you ſhall finde it in the deſign of God to exclude boaſting; As in *Rom.* 3. 27. *Let not the wiſe man glory in his wiſdome, the rich man in his riches, nor the ſtrong man in his ſtrength; but let him that glorieth glory in the Lord*; For truly a Saint hath no glory but as he is in God and Chriſt. The Apoſtle *Paul* deſired to know nothing but Chriſt and him crucified, and only to be found in his righteouſneſſe; this was his glory; and ſayes he, *If I boaſt I will boaſt of the Croſſe of Chriſt.* He had according to the outward man learning and honour, and much to boaſt of; but this is ſelfe, and he throwes it downe at the feete of God, and will only glory as he is one with Chriſt. And truly when a ſoule can ſay, *my beloved is mine, and I am his*, he hath ſpoken all at once, and this glory of the Sunne puts out the light of the Starres, and now all that is ſelfe is nothing. I (ſayes *Paul*,) *in me, that is in my fleſh*, in all that is my ſelfe, *there is no good.*

Thus is a Saint living on the free-grace of God, nothing in himſelfe, but all in Chriſt; and from hence he comes to prize the weakeſt Saint, he looks on him as hewed out of the ſame Rock, as an heir of the ſame glory, as a ſoul created in that free-grace that himſelfe is, and ſo argues thus; he is my brother, and though he be weake and I ſtrong, yet I muſt not boaſt, but beare; not boaſt over him, but beare him up in my armes. If I have more gifts, they are al for the edification of the body, & not to diſcourage the leaſt member, but to help all, and therefore ſayes he, my boſome ſhall be a bed for my brother to reſt in. And if he may ſee further on my ſhoulders, I will lye downe at his feet that he may get up. If I have gifts, it is to beare the burthen of the weake; gifts truly ſanctified, heigthens Chriſt, but they humble a Saint. Chriſt diſcovers himſelfe by them, and the Saint in beholding Chriſts fulneſſe doth ſee his owne emptineſſe, and ſo owns and admires God, but abaſes and denies himſelfe. The ſoule argues thus, that juſtifying grace I have from Chriſt; it is for my ſelfe, and I reſt in it; but my ſanctifying grace, thoſe gifts and fruits of the Spirit, they are in me for the good of others, and therefore lookes on it as his duty, and that he is obliged by the law of Chriſt ſhed abroad in his heart, to become all things lawfu" to all men, that he may

gaine ſome: A gaining and not a deſtroying worke is in his eye, and this makes him indeed and in truth to lye low at the feete of the weakeſt Saint, and this he doth from a ſpirituall conſideration, how that he ſtands juſtified to all eternity by the free-grace of God through the redemption that is in Jeſus Chriſt, for we are juſtified freely by the grace of God through Jeſus Chriſt.

CHAP. IX.

2 *Cor.* 5. *former part of verſ.* 17.

Chriſt and the new Creature are unſeparable.

Therefore if any man be in Chriſt, he is a new creature.

HE Apoſtle doth in this Scripture (as in all other) *like a good and faithfull ſervant*, make it his whole buſineſſe and deſign to advance his Maſters glory (the Lord Jeſus Chriſt.)

A new creature is the moſt glorious object that the world affords, and the Apoſtles care is to hold that forth in all its glory, namely in Chriſt.

A creature in Chriſt is a new creature indeed, and a new creature is in Chriſt indeed. As if the Apoſtle had ſaid, there is not any man who is in Chriſt, what ever he was before, but by vertue of that union he is made a new creature, though before a wilde Olive; yet ſo ſoone as ingrafted into Chriſt the tree of life, he brings forth good fruit. *As you cannot gather grapes from thornes, nor figs of thiſtles*, no more can the members of Chriſt be barren, or bring forth briers or thiſtles in ſtead of the fruits of the Spirit, which is love, joy, *&c.* Chriſt is the Saints fountaine that is united to him, out of whom can flow no bitter water. He that is

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borne of God ſins not, ſo far as the new birth is in him, though there be a law in the members, in the fleſh of Saints, which ſerves the law of ſin, yet with the law of their mindes they ſerve the will of God; ſo that you ſhall finde Saints in this frame, complaining of ſelfe, and admiring of God, condemning of ſelfe, and juſtifying of God, the remainder of the old man in me, that is my ſelfe, my fleſh ſaith a Saint: but the new creature that is Chriſt in me the hope of glory, that is, the King of glory come into my ſoule; and diſplaying the glory of his preſence there, that is Chriſt in me, and I in Chriſt, in whom I am made a new creature; *therefore if any man be in Chriſt he is a new creature*: and if any man be a new creature it is Chriſt in him.

That there may appeare Method in what followeth take this one generall Obſervation, Namely;

That being in Chriſt and the new creature are inſeperable they alway goe together.

If in Chriſt then a new creature, and if a new creature then in Chriſt, as it is impoſſible to be a new creature before united to Chriſt; ſo it as impoſſible to be truly in Chriſt, and not to be a new creature. As thoſe dead bones could not live before God had united them, covered them with skin, and breathed life into them, no more would they remain dead bones when God had ſo united them, and breathed life into them. For teſtimony to this truth, take in the Apoſtle *Paul* in *Rom.* 8.10. *And if Chriſt be in you the body is dead becauſe of ſin, but the ſpirit is life becauſe of righteouſneſs.* He gives us this truth as it were upon his experience, as if he had ſaid, I have found this, that ever ſince I have bin in union with Chriſt, the body of ſin hath been a dying, & the ſpirit of life hath carried me forth to the fruits of righteouſneſſe, I am dead now to the commands of ſin and fleſh, by which I have formerly bin led captive and am made alive in my ſpirit to the workes of righteouſneſſe; and if you aske me a reaſon of this, it is Chriſt in me; And if Chriſt be in you, it will be ſo with you too, your bodies will be dead to the commands of ſin, and your ſpirits alive in the fruits of righteouſneſſe, you will finde Chriſt a living Chriſt, the ſecond man from heaven heavenly; and as a living Chriſt, ſo he makes life where ever he comes, and the life he brings is heavenly; Chriſt makes the new creature, & therefore can never be without the new creature; What hath its being from Chriſt cannot be without Chriſt; Now the new creature hath its being from

Chriſt it could not be but in Chriſt, and by Chriſt; ſo that it muſt needs follow it is alwayes with Chriſt; where Chriſt is there is the new creature indeed, the new creature is nothing elſe but Chriſt poſſeſſing himſelfe of a ſoule, living in it, and reigning over it by his ſpirit as Satan doth in the meere naturall man. A Saint he dies with Chriſt and he lives with Chriſt; Chriſt dies for him and lives in him, and we ſhall finde the Apoſtle *Paul* in *Gal.* 2. 20. making this confeſſion and acknowledgment, *I am crucified with Chriſt: nevertheleſſe I live, yet not I but Chriſt liveth in me; & the life which I now live in the fleſh, I live by the faith of the ſon of God, who loved me and gave himſelfe for me.* He doth acknowledge himſelfe to be dead, crucified to himſelfe in the death of Chriſt, & then laies hold of another life, but it is out of ſelfe, by faith in Chriſt, this is my very life now whilſt I am in the fleſh ſaith he, and truly this my life is Chriſt in me, & it is not I but Chriſt that lives in me, that faith which is in me is not ſelfe but Chriſt; as if he had ſaid, my life is a new life, and that life is the new creature, and that new creature is Chriſt in me, I am that Temple which you ſee Chriſt lives in, but Chriſt is the life of that Temple; *Without me* (ſaith Chriſt) *you can doe nothing*; True Lord ſaith *Paul*, but through thy ſtrength I can doe all things, as if Chriſt had ſaid, you cannot be new creatures till you be in me and I in you; I finde that truth ſaith *Paul*, *for in me that is in my fleſh, there is no good.* But I have alſo experimented this truth, if once in thee I can be no longer an old creature, as he tells in *Gal.* 1. 15, 16. *So ſoone as ever God had called me by his grace to reveale his ſonne in me, that I might preach him among the heathens, immediately, I obeyed and did not ſtand to confer with fleſh & blood.* Not to ſee by his old eyes, nor to act upon his old principles, fleſh and blood muſt no longer teach and lead *Paul* when God had called him by his grace, and reavealed Chriſt to him, as if *Paul* ſhould ſay, I am now united to the Lord Jeſus, and I cannot but be a new creature, the Kingdome of God is within me, and it will burſt out, it is like new wine in old bottles, as my fleſh was not able to act the new creature without Chriſt, no more is it able to conceale the new creature now Chriſt is borne in me: I am now led by the Spirit and I walke in the Spirit; and the fruits of the Spirit is, *love, joy peace, &c.* *And ſuch are they that are in Chriſt, for they have crucified the fleſh with the luſts thereof.* That

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is Chriſt in them hath crucified the fleſh, and they are dead to it, ſo that their life is in the ſpirit, and they both live and walk in the ſpirit, becauſe Chriſt lives in them, and they live and act meerly from Chriſt; Saints in Chriſt are branches in the Vine; And if Chriſt be the root then holineſſe will be the fruit; for no other fruit can grow from that roote.

The demonſtration of this truth may be found in the particulars following, the firſt demonſtration is this;

That it is Gods deſigne from eternity, that ſuch as are united to Chriſt, ſhould be made new creatures in Chriſt, that Chriſt ſhould worke holineſſe in Saints, and that Saints ſhould worke holily, as created unto holineſſe in Chriſt For proofe to this take that full place of Scripture in *Ephe.*2.10 *For we are his workmanſhip created in Chriſt Jeſus unto good workes which God hath before ordained that we ſhould walke in them.* In the foregoing verſes, he tells us that we are ſaved meerly of grace, and though God makes faith the hand to lay hold upon this free-grace of his in Chriſt; yet that faith is the free gift of God, as well as Chriſt which faith layes hold on, & ſo wrappes up all ſalvation in free-grace, and in verſe 9. excludes workes wholely upon that account; But now leaſt the wicked naturall heart of man ſhould conclude thus, my ſalvation is onely upon free-grace, good workes addes nothing to it, therefore as my ſalvation is left to Chriſt ſo my converſation is left to my ſelf, If I beleeve in Chriſt for to be ſaved, I may live as I liſt. I ſay to anſwer this ſinfull, arguing of our naturall hearts, the Holy Ghoſt tells us that though holineſſe and good workes are not under the account of juſtification, yet that the converſation of Saints in truth is as purely out of their owne hands as their juſtification is, for ſaith the Text, *We are his workmanſhip* (that is Gods) *created in Chriſt Jeſus unto good workes; which God hath before ordained that we ſhould walk in them.* The holy Ghoſt ſpeakes me-thinkes very fully to this truth in this place, that it is ordained and decreed by God from all eternity, that ſuch as are ſaved by Chriſt ſhould be ſanctified in Chriſt; as it was the deſigne of God from all eternity to ſave ſoules meerly of his grace through Chriſt, ſo is it the ſame deſigne of God to ſanctifie every ſoul whom he ſaves through Chriſt, now this is the decree of God, that if any man be in Chriſt, and Chriſt be his juſtification, that Chriſt ſhall be

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in him and his ſanctification; *ſo that if any man be in Chriſt, he is a new creature*; for the one is as fully the deſign & deſire of the free-grace of God as the other; holineſſe it is the worke of God, committed (as I may ſay) to the hands of Chriſt. The ſame Apoſtle tels us *That Chriſt is made to us of God, wiſdome, righteouſneſſe, ſanctification, & redemption.* And God carries on this decree of his, when he calls a ſoule to lye in his boſome, and to have communion with himſelfe through the Lord Chriſt. The Apoſtle makes it an argument in 1 *Theſ.* 4. 7. *For God hath not called us unto uncleaneneſſe but unto holineſſe.* His buſineſs in the fore-going verſes is to exhort them to holineſſe, and to avoid the luſts and concupiſcence of the Gentiles, which ſaith he, knew not God, and makes this the argument to his exhortation; for God hath called us to holineſſe, God hath united us to Chriſt, and in that union he hath decreed that we ſhall be ſanctified as well as ſaved, ſo that to me this is a full demonſtration, that if any man be truly in Chriſt he is a new creature; for this is the decree of God from all eternity, and ſhall abide to all eternity.

A ſecond demonſtration of this truth may be this; That the teachings of Chriſt in thoſe that are truly taught by him, is to put off the olde man which is corrupt, according to the deceitfull luſts of the fleſh, and to put on the new man, which is to be renewed in the ſpirit of their minds, after the image of God in righteouſneſſe and true holineſſe. The proofe of this doth appeare in *Epheſ.* 4. 20, 21, 22, 23, 24 *But you have not ſo learned Chriſt. If ſo be that you have heard him and have been taught by him, as the truth is in Jeſus; That yee put off concerning the former converſation the olde man, which is corrupt according to the deceitfull luſts of the fleſh, and be renewed in the ſpirit of your minds; and that you put on the new man, which after God is created in righteouſneſs & true holines.*

By this Scripture it appeares, that ſuch ſoules as have learned Chriſt, and truths as they are in Jeſus, they are thereby renewed in the ſpirit of their mindes, ſo as that the olde man which is after the fleſh is put off, and the new man put on, which is after God created in righteouſneſſe and true holineſſe. Chriſt teacheth with power, & his teachings make a change from fleſh to ſpirit. & from the carnall converſation of the old man to the image of God in the Spirit, according to righteouſneſſe and holineſſe. Chriſt he renewes the mind and the converſation; when he teacheth,

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his teachings reacheth the internals; the roote receives life from him, ſo that the fruit is the image of God in righteouſneſſe and true holineſſe; not a bare formall profeſſed holineſſe, but a true holineſſe, that is holineſſe in truth, which is in Chriſt the truth it ſelfe; ſo that the demonſtration is full; Chriſt and the new creature alwayes goe together; but as if the Apoſtle had ſaid, there may be many formall, carnall wretches that may profeſſe Chriſt and lay claime to him; but this is a ſtanding truth, they have not been taught truths as they are in Jeſus, and for their formality and carnality, they have that from the old man what ever they profeſſe of Chriſt; for ſure I am they have not ſo learned Chriſt; his teachings are ſpirituall, and his renewings are in the minde, which makes the image of God in righteouſneſſe and true holineſſe in the converſation; not only a naked profeſſed holineſſe, for if Chriſt, then the new creature.

A third Demonſtration may be this; That God is light, and in him is no darkeneſſe, ſo that whoever hath fellowſhip with God and Chriſt, walketh in the light as God is light; for proof of this take a Scripture or two, 1 *John* 1. 5, 6. *This is the meſſage which we have heard of him, and declare unto you that God is light, & in him is no darkneſſe at all. If we ſay that we have fellowſhip with him, and walke in darkeneſſe, we lye and know not the truth.*

This is the meſſage which the holy Ghoſt brings, that God is infinitely light and purity in himſelfe, and if any man have union with him, he walkes in the light; and if he walke in the darke, and profeſſe union with God and Chriſt, he lyeth, and the truth is not in him. Now by light and darkneſſe often in Scripture-language is meant the old and the new man: the regenerate, and the unregenerate man. As in that Scripture; *The night is farre ſpent, & the day is at hand, walk as children of the day, or children of the light.* Children of the Goſpel, ſuch as Chriſt by his Spirit hath taken poſſeſſion of; this Goſpel-light the Spirit of God teaching, it teacheth to deny all ungodlineſſe and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world. God is this light in himſelfe, and he makes this light where ever he dwels; that ſoule which truly hath God, hath this light. and that ſoule which acts from God, acts from this light. Now ſayes the holy Ghoſt, it is a lye for you to ſay you live in God, and God in you, and yet walke

walke carnally as doe others. Sayes God in the Pſalmes, *I am not ſuch a one as thy ſelfe. Where there is union betweene God and a ſoul God is not brought over to the ſoule, but the ſoul to God.* If any ſoul owneth union with me, ſayes God, know that I am light, and in me is no darkeneſſe; ſo as I overcome the darkneſſe of dark ſouls, which have fellowſhip with me by my light. I finde all ſoules in darkneſſe, but I keep no ſoule in darkneſſe. I finde every ſinner in his blood, but I purge as well as pardon. It is true regeneration is not in every ſoule alike for meaſure and degree; but God leaves no ſoule as he finds it, his light is alwayes expelling darkeneſſe; the olde man dyeth daily, and ſo is the new man renewed, Chriſt that ſtronger man ſo ſoon as ever he poſſeſſeth a ſoule, ſets upon that worke of caſting out the ſtrong man of ſinne; and as he told *Paul*, ſo he tels and makes it good to every Saint, my grace ſhall be ſufficient for you, ſin ſhall not reigne in your mortall bodies. Chriſts preſence is manifeſted by his power, where he lives, ſin muſt dye, ſo that ſin, Satan, and the ſoule ſhall know it. You ſhall know (ſaith Chriſt) if you be in me I will make you new creatures. It ſhall be your meate and drinke to doe my will, as it was mine to doe my Fathers, and my commands ſhall be ſweet to you as the honey and the honey-comb; my yoke ſhall be eaſie, and my burthen light to you, 1 *John* 2.29. *If you know that he is righteous, you know that every one that doth righteouſneſſe is borne of him.* This is the effects of union with God and Chriſt, God in Chriſt, to doe righteouſneſſe that is, to walke in the light as he is light, to walk by his light the light of his Spirit, which doth both teach and lead Saints into all the will, worke, and wayes of God; So that this Demonſtration doth farther cleare the truth, that who ever are in Chriſt they are new creatures. Chriſt and the new creature are inſeparable, they alwayes goe together.

A fourth Demonſtration may be this, that ſuch as are truly Saints in union with Chriſt, they have all their life from him; their buddings forth is from the ſap which they receive from the Lord Chriſt; we may receive this truth from our Saviour himſelf in *John* 15.5. *I am the vine, yee are the branches: he that abideth in me, and I in him the ſame bringeth forth much fruit; for without me you can do nothing.* Now if this be truth, which none but the ſpirit of untruth can deny, then I argue thus from hence. That if Saints

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be in union with Chriſt, as the branches are in the Vine, and have all their ſap and life from Chriſt, then the life, and actions of life in Saints, muſt all beare the image of Chriſt: in nature like begets like; that which is begotten, is like that which doth beget, as we ſee in the bringing forth of all creatures: ſo is it with the new creature Chriſt he begets it; and the begotten is Chriſt, ſo that the new creature is Chriſt in the ſoule, As that Text. *Know you not that Chriſt is in you, except you be reprobates? And ye are the temple of the holy Ghoſt.* And if this be granted, we that Chriſt begets after his owne image then none with colour of reaſon can deny that whoever is in Chriſt is a new creature; for whoever is in Chriſt is as the branch in the Vine. He is not his own, but the rootes, his life and his fruit is not his own but the rootes; for if the branch be ſeperate from the root, it hath neither life nor fruit; well then, if in union with Chriſt we are not our own but Chriſts, and our fruit not our owne, but the fruit of Chriſt, then tell me how can any man be in Chriſt and not a new creature; is Chriſt a dead Chriſt in any ſoule? No, he is not only a living Chriſt in every ſoule united to him, but he is the life, and putteth forth all the effects of life in ſuch ſoules; then if Chriſt be all, that all muſt be Chriſt, and whoever is in Chriſt they are new creatures, ſo that Chriſt and the new creature is unſeperable.

Take this fifth and laſt Demonſtration; That where ever Chriſt is, he is chiefe in command, Lord Paramount, he rules and governs whatever ſoule he lives in. Now the Scepter of Chriſt is a Scepter of holines and righteouſnes; where Chriſt is King, his love makes laws, and his Spirit gives light and life. Chriſts ſubjects they are a willing people in the day of his power. The powrings forth of his Spirit makes his will their will, ſo that to all his will they are a willing people; then ſurely where the power of Chriſt over-powers any ſoule, that ſoule acts by the power of Chriſt in him, and muſt therefore act according to the will of Chriſt who gives the power, and that will and work is the new creature in ſuch a ſoul. The power of Chriſt in ſoules is ſutable to his own walking on earth. *I come to doe thy will O Father*, ſayes Chriſt: ſo when he overpowers any ſoule, the effect of his powerfull preſence is to frame ſuch a ſoul in obeyſance to the will of God. One text tells us, *he that is borne of God ſinnes not.* So much of the regenerate

part that is in any man, ſo much that man is above the committing of ſin: and we find the Apoſtle *Paul* diſtinguiſhing between a law in his members and a law in his minde, and *he thankes God through Jeſus Chriſt, that with the minde he ſerved the law of God, though with the fleſh the law of ſin.* The Lord Chriſt he ruled and governed in the mind of *Paul*, and he doth acknowledge it: for he thankes God through *Jeſus Chriſt, he ſerved the law of God with his minde*, and ſo beares witneſſe to this truth, that where Chriſt commands and governes, there Gods law is obeyed. And the ſame Apoſtle in the next chapter, *Rom.* 8. 2. *For the law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death.* As if he had ſaid I was in bondage under the law of ſin in the condemning and the reigning power if it, till Chriſt came to command in my ſoul by his Spirit, and then I found deliverance, ſo that now I can ſay, *It is not I, but Chriſt that lives in me.* The old man, the law of ſin, was in command till *Chriſt* came, *but now we that were ſometimes darkneſſe are made light in the Lord*, and that light is the light of life: and the love of *Chriſt* ſhed abroad in our hearts is both root and ſtrength to a new life. So the ſame Apoſtle; *I can doe all things through Chriſt that ſtrengthens me.* Though the new creature be a work too hard for my fleſh, yet it is not too hard for *Chriſt* in the Spirit. Nay, it is the certaine, and the conſtant worke of the Lord Jeſus to make the new creature. He is made to us of God Sanctification as truly as Redemption: ſo this is an undeniable truth; That if any man be *in Chriſt* he is a new creature.

In this meditation there is much to informe us, exceeding uſefull for a chriſtians knowledge.

As firſt, it informes all of the holineſſe and purity of God, That *though his grace call pitty, and pardon the worſt of ſinners, yet his purity will imboſome no ſoule but in Chriſt*: and in Chriſt he makes them new creatures. The Lord *Chriſt* himſelfe tels us in one Text, *That no man cometh to the Father but by him.* And this Text tels us *That if any man be in Chriſt he is a new creature*: So that ſuch ſouls as come and lye down in the boſome of God, come through Chriſt in whom they are made new creatures, as God in himſelfe is that perfection to whom there can be no addition; ſo he is that perfect purity which cannot have communion with any impure

pure thing; God is that light which diſcovers all darkneſſe, and that fire which burneth up all droſſe, ſo that if filth approach his preſence, his light diſcovers it, it cannot be hid from him; all thoughts and things are alwayes naked before his preſence, and his fire conſumes it; for God out of Chriſt is a conſuming fire; truly he knows not God which ſaith in his heart, that God and *Belial* may live together. Our God is a God of glory, and the glorious God; he is not a God which hath eyes and ſeeth not, eares and heareth not, hands and handleth not; *exclude ſin, and then there is nothing, he is not*; he is the all of all, the firſt, the fountaine, and the fulneſſe of all, but ſinne, ſo that God is ſo infinitely pure, that he is all but what is impure; he is pure in the fountaine, and the fountaine of purity. Purity flowes only from God, and that only returnes to God; nothing but purity can dwell in God, for God is pure.

And if thus, then ſecondly this informes us of the riches of Gods free-grace, which hath not only given us a juſtifying, but alſo a ſanctifying Jeſus. That Chriſt ſhould not only deliver his Elect from the condemning power, but alſo from the reigning power of ſin; not only deliver from the juſtice of God in ſatiſfying Juſtice for them, but ſo carrying them in his own righteouſneſſe, into the boſom of God, where he biddeth them all *eat my my beloved, feed abundantly and be ſatisfied.* A Saints life is bound up in God, and his bleſſedneſs is to have communion with God. Now conſidering the purity of God, and the impurity of fallen man; if free-grace had not made Chriſt our way, and our Sanctification as our Redemption, we could never have been bleſſed in communion with God. If the boſome of God be a place of reſt? If the love of God be the foode of eternal life? If that glory at Gods right hand be more exceeding and eternall weight of glory? Oh then what riches is that riches of free-grace which hath given all this freely, and Jeſus Chriſt in whom we have theſe and all the fulneſſe of glory, not only freely, but full, and that to all eternity. If this be the fruit of grace, then ſurely it muſt be rich & glorious grace. the fountaine muſt needs be precious, the ſtreames are ſo full of glory. If we be ſaved, ſanctified and glorified meerely by grace, then it muſt be rich grace that gives forth ſo richly to all eternity.

Thirdly, this informes us of the ſad and miſerable condition

of prophane carnall wretches; the fruit of ſuch lives tells us plainly that Chriſt is none of their root. The fruits of darkneſſe are diſcovered by the light, but cannot be the proceeding or iſſue of the light. The fleſh hath works as proper to it, and floweth as naturally from it, as any the Spirit hath. And the Apoſtle *Paul* in *Rom.* 8. 5, 6, 7, 8. *Eph.* 5. 8, 9. *Gal* 5. 17. to the end, doth diſcover both the rootes and the fruits of fleſh and Spirit, which are as clearely to be diſtinguiſhed between as light and darkneſſe, and is in no nearer union then the ſeed of the Serpent and the ſeed of the woman. *If any man be in Chriſt he is a new creature, old things are paſſed away, behold all things are become new.* Truly this is but ſad tidings for ſuch poor ſouls that are yet old creatures, not yet renewed in the ſpirit of their minds. It ſpeaks very loud and plainly to them that they are not yet united to Chriſt; for were they in him, he would ſoon make them new creatures. The Apoſtle *Paul* in *Epheſ.* 4. 17, 18, 19. ſpeaking of the Gentiles: *Walking in the vanity of their minds, having their underſtandings darkned, being alienated from the life of God through the ignorance and blindnes of their hearts, who being paſt feeling, had given themſelves over unto all laſciviouſneſſe, to work all uncleaneſſe with greedineſſe.* In *v.* 20. *But ye have not ſo learned Chriſt.* As if he had ſaid, ſuch a life as that is the proper fruit of a naturall condition a man out of Chriſt, for Chriſt he teacheth no ſuch things: But on the contrary, as in *v.* 22, 23, 24. of that Chapter; Chriſt he teacheth, *To put off, concerning the former converſation, the old man which is corrupt according to the deceitfull luſts, and to be renewed in the ſpirit of our minds, and to put on the new man, which after God is created in righteouſnes and true holines.* It is ſad indeed for poor ſoules to gather that which ſinne and Sathan is the roote, and to pleaſe it ſelfe with that which is ſweet only to the pallat, but bitter in the belly, and carries a curſe with it wherever it goes. Now this is the ſad condition of Chriſtleſſe ſoules, ſuch poore wretches as have given over themſelves to worke all uncleaneſſe with greedineſſe; theſe poor ſouls *Walk according to the courſe of the world, and the power of the Prince of the Aire, the ſpirit that now worketh in the children of diſobedience, fulfilling the luſts and the deſires of the fleſh*, Epheſ. 2. 2, 3. And if this be not a miſerable condition, I know not what can make up miſery. As it is the bleſſing of Heaven to live in Chriſt,

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and Chriſt in us: ſo it is the miſery of Hell upon earth to be fulfilling luſts and the deſires of the fleſh, in which the poore ſoul is ruled by the Prince of the aire, led captive by Sathan at his will. This is the ſad condition of prophane, carnall, Chriſt-leſſe ſoules, ſuch as are not new creatures; *For if any man be in Chriſt he is a new creature.*

Fourthly, This informes us of the deſperate wickedneſſe and hypocriſie of thoſe wretches, which with their lips lay claime to Chriſt and free-grace, and yet are not new creatures: but make a profeſſion of Chriſt to be a protection & covering of the old man in them; this is the growing and thriving ſinne of theſe laſt and evill times which we are fallen into. If the ſingle witneſſe of the lip may be taken, Chriſt had never more followers then in theſe our dayes: but this is a truth ſo precious and of ſo great a conſequence, that it well deſerveth two witneſſes, I meane the life as well as the lip. Our Saviour tells us at the time of his being upon earth, of many belly, and eye followers; that he had ſuch as followed him for the loaves and to ſee the miracles that he did. But for lip followers of Chriſt, I believe our preſent age out-ſtrips all that went before it: and as the Lord Chriſt did diſcover the hypocriſie that was in the former, ſo doe I verily believe he will this generall profeſſion of him in our dayes. God hath gone a great way in this worke already, and I verily believe the earth quake we are in will not ceaſe till God hath perfected this good work he hath begun; men deceive themſelves when they entitle their wickedneſſe to Chriſt, he is too bright a glory to be vail'd over; and too clear a light to be deceived by any darkneſſe? profeſſion cannot dazell the eyes of perfection. Chriſt is perfect, and can diſcerne and diſcover the ſecret hypocriſie of the heart; mans eyes may be deceived with a bare profeſſion, but when Chriſt is intitled to a lye, as the God of truth; he is engaged to diſcharge himſelfe of thoſe branches which are only in him by profeſſion, and ſo leave them to a withering ſtate, as being without the ſap of life: And that I think is the meaning of our Saviour in *Joh.* 15. 2. *Every branch in me* (meaning Chriſt) *that beareth not fruit, he* (meaning God) *taketh away.* That is, Chriſt hath many which profeſſe him, and bring not forth the fruit of union with him, which is the new creature, and them (God to clear up his own power and purity) takes

takes away, as if the Lord had ſaid, the evill heart of man thinkes to hide the old man of ſinne under a profeſſion of me; but if you looke into the fruits and lives of ſuch men, you will find them only branches in profeſſion, which in the fitteſt time for lifting up the power and purity of God, God will take away, and Chriſt will diſcharge himſelfe of them.

The holy Ghoſt methinks is very full to this purpoſe, in 1 *Cor.* chap. 3. *verſ.* 11, 12, 13. *For other foundation can no man lay then that is laid, which is Chriſt.*

Now if any man build on this foundation, gold, ſilver, precious ſtone, wood, hay, ſtubble.

Every mans workes ſhall be made manifeſt; for the day ſhall declare it, becauſe it ſhall be revealed by fire, and the fire ſhall try every mans worke of what ſort it is.

Every man would be ſaved, and there is no foundation which is or can be laid but Chriſt; this is a genetall rule.

Now upon the foundation ſome lay gold and precious ſtones, others lay wood, hay, and ſtubble; the former have Chriſt in truth, the latter only in profeſſion.

But Chriſt he deales with all alike, he is reſolved to make all manifeſt, and therefore he brings all to the fire, by which gold appeares to be gold, and ſilver to be ſilver, and precious ſtones to be ſuch, becauſe they abide the fire. And this fire makes wood, hay, and ſtubble to appeare to be ſuch, becauſe the fire conſumeth them.

If wee underſtand here by fire, the fire of affliction and perſecution, why under that ſence the truth will ſtand firme, for ſuch as have not learned truths as they are in Jeſus, will deny truths and Jeſus too if affliction come.

Unſound profeſſion is ſoone burnt up in the fire of perſecution, it is too hot a fire for wood, hay, or ſtubble to contend with. Wood may laſt longer then hay, or ſtubble: but all the time it laſts it conſumes; It is not like gold and ſilver that is refined and made more pure then it was before it came into the fire. Not like that ſeede which had only the ſhallow rooting of profeſſion, that withered ſo ſoone as the ſcorching beames of the Sunne came upon it.

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The Apoſtle had more then naked profeſſion, *Rom.* Chapter 8. the latter end, when under this fire of perſecution. *Killed all the day long, and counted as ſheepe for the ſlaughter;* Yet he profeſſed in all his ſufferings, *He was more then a Conquerour through Chriſt that loved him.*

Hee was true gold indeed, that was a gaine by this fire: and what ever is but bare profeſſion will ſoone conſume when it commeth to this fire. And truly God is now ſhaking not only the Earth but the Heavens alſo; not only carnall wretches but even all profeſſors, and this ſhaking will ſhake off all that are not one with Chriſt. This ſhaking is that thoſe which cannot be ſhaken may appeare to remaine.

But I rather thinke by fire here is meant the fire of the Spirit, thoſe bright beames of the glorious preſence of GOD. As if the LORD ſhould ſay; You wood, hay, and ſtubble, that build by profeſſion upon my Chriſt, and deceive the World by your formes, empty of the power of Godlineſſe, you ſhall know that Chriſt is the only and proper foundation for gold, ſilver, and precious ſtones to build upon: And I am reſolved to make a diſcovery of the difference between them and you. I will powre out my Spirit, and that precious fire will enflame their love and your hatred to Chriſt, Saints, and truth. That light ſhall try and diſcover your darkeneſſe; for till that light appeares, your darkeneſſe will be taken for light: but when that light doth appeare, it will diſcover your darkeneſſe in hating the light.

Bare formall profeſſion is ſo true an enemie to nothing as to ſpirituall light, and an empty forme enraged againſt nothing more then the power of godlineſſe; and therefore God makes tryall of all profeſſing and profeſſors by the powrings forth of his Spirit.

Truly if God did not looke that ſuch as worſhip him ſhould worſhip him in Spirit and truth, he might have worſhippers all the world over. If the Spirit and power of godlineſſe were not the diſtinguiſhing character between profeſſors. Chriſt would have all to follow him, and Saints and truth none to oppoſe them: but when the Spirit of truth gathers up Saints into truths

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as they are in Jeſus, above this or the other naked forme, and into the power of godlineſſe, bringing forth the fruits of holineſſe; then not only carnall wretches, but alſo naked formall profeſſors riſe up againſt them, and thus by this fire of the Spirit God doth diſcover all profeſſors that build upon this foundation the Lord Jeſus, whether they be gold, ſilver, and precious ſtones, or whether they be wood, hay, or ſtubble, by their abiding or conſuming, Truly, formes or no formes can give no good teſtimony to this new creature I Judge of form and no form, as the Apoſtle of circumciſion and uncircumciſion, that they avail nothing but the new creature: And I believe as the power of godlineſſe ſhall encreaſe, the contendings in the world about formes will decreaſe; that I am troubled at is this, when men are rigidly zealous for formes; yet then negligent of the power of godlineſſe in themſelves, and oppoſite to it in others, eſpecially if they differ in formes, which makes it evidently to appeare, that their forme is their God, and they have no God but forme.

And on the other ſide it is as ſad, if not more ſad, to behold ſuch as pretend to higher communion with God then others have which walke in the uſe of formes, and yet in their lives as looſe, as vaine, and as empty of God as thoſe which have nothing but forme.

That I contend for is the power of godlineſſe, and I would all the contentions in the world were ſwallowed up in this, namely who ſhould live up moſt of Chriſt, to exceede each other in the power of godlineſſe; this contention would kill none but our luſts; love to Chriſt, Saints, and truths would live indeed, and 'twould be our life to live in this love.

But there is another ſort of people in the world which this truth informes us of, that is ſuch as talke much of the grace of God, and yet turne that grace into wantonneſſe; ſuch wretches did never ſpiritually underſtand this Text, *That who ever is in Chriſt is a new creatnre.* Nor doe they conſider how they engage the purity of Chriſt to diſcover their impurity. The Apoſtle *Paul* in *Rom.* 6. makes it matter of abhorrency to continue in ſin, upon this conſideration, becauſe grace did abound in God, and truly God doth more abhorre to own them under a notion of grace; be not deceived, God is not mocked, he will make his word appear truth

truth againſt all the wretches in the world, they ſhall know that ſuch as are in Chriſt they are new creatures.

I have heard it reported, that there be ſome which deny the Scriptures; That which is underſtood by the titles of the old & new Teſtament to be the word of God. I can ſay no ſuch thing knowingly; but ſure I am, that many thouſands which acknowledge it with their lips, deny it with their lives, and that in this one Text; *That if any man be in Chriſt he is a new creature*; for they will lay claime to the one, and deny the other; talke of their intereſt in ſaving grace, but deny his ſanctifying grace. Such wretches as theſe bring an ill report upon the Goſpel of Chriſt, and the Chriſt of the Goſpel. The Goſpel of Chriſt it is glad tidings, being the proclaiming of Chriſt crucified, as the gift of free-grace for poore ſinners.

Now when ſuch as hate to be reformed talke of the free-grace of God, they put diſhonour upon it, and a ſtumbling blocke before weake Chriſtians; It makes them ſtagger at grace to ſee grace-leſſe men profeſſe it; and grace in truth hath harder thoughts of many, and is leſſe eſteemed of becauſe of this falſe profeſſion of grace, and I feare me it makes poor legall ſoules to make a God of their duties, when they ſee theſe vilde creatures to abuſe the grace of God. I know not what is more vilde then this, to live in ſin under a profeſſion of grace; Theſe are ſeared conſciences indeed, that can ſin and name it grace, and then call the God of truth to witneſſe to that lye; nay to make God himſelfe a lyar; for he ſaith whoever is in Chriſt is a new creature; but they ſay they are in Chriſt, and yet are hold creatures. God will unmaske this hypocriſie, and prove himſelfe the God of truth. Chriſt hath no fellowſhip with the unfruitfull workes of darkneſſe; ſuch as are in Chriſt, their fellowſhip is with the Father & with the Son; ſuch as have fellowſhip with Chriſt are thoſe that live in Chriſt, and Chriſt in them, that live by the faith of the Sonne of God, and in the Spirit of the holy God, ſo that they are changed into the image of God. This is the new creature the gracious ſoule indeed; ſuch as have the power of godlines in their lives. *It is not every one that ſaith* Lord, Lord, *ſhall enter into the Kingdom of heaven, but he that knoweth my Fathers will & doth it* (ſaith Chriſt.) 'Tis grace in truth and act that conſiſts with

union and communion with Chriſt; if in Chriſt then a new creature; and all profeſſion of grace without the new creature, will appeare our own fancy of grace, and not the grace of God in truth, for that alwayes produceth the new man: *If any man be in Chriſt he is a new creature.*

Laſtly, This informes Saints indeed of their duty and priviledge; for truly it is both, and it is this; That we live to no other end, but to live up Chriſt who is our life: and if Chriſt be our life, then we are new creatures, and the life of the new creature is to live up Chriſt which is its life. Children of the day ſhould walke as ſuch, in the light of the Lord, in the power and might of his Spirit. It is the Apoſtles exhortation, in *Gal.* 5. 25. *If we live in the Spirit, let us alſo walke in the Spirit.* As if he had ſaid, it is not only our buſineſſe as Saints to live in the joyes of God, but alſo to live up the God of our joyes; not only to live upon God in the Spirit, but to walke with God in the Spirit: that is, in the fruits of the Spirit; for that is the Apoſtles ſubject in the verſes juſt before this. Chriſt is a living Chriſt, he appears where ever he is. The Apoſtle *James* in his 2. Chap. *verſ.* 17. tels us, *that faith without works is dead.* That is, I know not that you believe in Chriſt if you ſhew not the fruits of faith; for I know Chriſt is a living Chriſt, and if you live in him, then he will appeare in your life. It is the life of thoſe which live in Chriſt, to declare Chriſt to be their life in living him up. A Saints glory lyeth in this that Chriſt is his life, and therefore counts it his only buſineſſe to advance the glory of Chriſt which is his life and his glory. *Whom have I in heaven but thee,* ſayes the Prophet *David, and I have none in earth in compariſon of thee.* So ſayes a Saint in truth, when I come to heaven God is all my glory, now I am on earth God is all my glory; I have no other to glory in, and no other glory to lift up but God and Chriſt, and God in Chriſt, the free-grace of God making Chriſt to be wiſdome, righteouſnes, ſanctification, and redemption to me, to be my all, and all I am to be his; this is a Saints glory here, and to all eternity & the declaring this in his life is all his buſineſſe upon earth. The Apoſtle *Paul*, 1 *Cor.* 15. 10. Tels us this, *By the grace of God I am what I am.* He had all his life from grace; ſo it is with every true believer, grace in God is the fountaine of his life, and that grace

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ſhed in his heart makes all the motions & actions of life, therefore this concluſion flows naturally from it, that it is the only end and buſineſſe of a Saints life to live up the free-grace of God, and Jeſus Chriſt the gift of his grace: And the ſame Apoſtle in *Gal.* 2. 20. tels us *he is crucified with Chriſt; nevertheleſſe I live yet not I, but Chriſt in me.* As if he had ſaid, I am crucified with Chriſt to ſinne, world and ſelfe, and yet I live (but it is not to that which I am crucified to in Chriſt, but to Chriſt) for he is my life and all my buſineſſe in the world is to live up him. I am dead to all but Chriſt, and what life you ſee in me, it is not my ſelfe, but Chriſt in me, not the olde, but the new creature. The Apoſtle in *Phil.* 1.21. *For me to live is Chriſt*: In all my life my buſineſſe is to live up Chriſt. This is generall; what doe you meane by living up Chriſt?

I meane this to be nothing, to doe nothing, nor deſire any thing, but in all which the glory of Chriſt may be lifted up, in the beauty of holineſſe, and the power of godlineſſe. 1. That the name of the holy God may plainly appeare in all we be, doe, or deſire to doe; that in all we are, Holineſſe to the Lord may be written upon it. But this is yet ſomething in the darke. Why then more particularly; He that lives up Chriſt, muſt be ſingle in his heart to Chriſt, the profeſſion of his lips muſt have its commiſſion from the ſingleneſſe and ſincerity of his heart. Chriſt begets his owne image; it muſt be Chriſt within which truly makes Chriſt without. The more Chriſt is in any ſoule, the leſſe ſelfe is there, and the leſſe ſelfe, the more ſingleneſſe of ſoule, and it is the want of this that makes ſo much profeſſion of godlineſſe, without the power of it in the world. It is eaſie to talke and profeſſe up a Chriſt, but it is very hard to live up a Chriſt, and follow him where ever he goes; and the reaſon is this, becauſe the ſoule muſt be ſingle, it muſt be an unſelfed ſoule that will follow Chriſt.

The young man in the Goſpel found this a hard thing to ſell all, and to be unſelfed for to follow Chriſt; truly this ſingleneſſe of heart is the rareſt thing in the world to be found in theſe days, and it makes me feare indeed, that notwithſtanding all the large profeſſion of our dayes, there is but very little of the power of godlineſſe of this living up the Lord Chriſt in truth; and as ſingleneſſe of heart, ſo lowlineſſe and meekneſſe, Learn of me (ſayes

Chriſt) *for I am lowly and meeke.* Who ever lives up a Chriſt muſt be lowly and meeke; the proud man GOD abhors, and truly he knows that God abhorres pride in all, but moſt in himſelfe, for by knowing GOD he comes to know himſelfe, and there findes no cauſe to be lifted up, but to be abaſed. Selfe and Chriſt are contrarieties, both cannot be lifted up at once, ſo that the proud man which lifts up himſelfe, cannot lift up Chriſt; the proud mans buſineſſe is to hold out himſelfe to the world not Chriſt.

Pride lifts up it ſelfe above all others, and cannot endure that any other ſhould be lifted up above it; therefore the proud man can never live up Chriſt, becauſe he that truly lives up Chriſt, muſt not only make him uppermoſt but all. Chriſt alſo owns meekneſſe as an Embleme of himſelfe; I am meeke (ſaith Chriſt) and when any ſoule is moſt meeke, it is moſt like me; this is the conſtant Aſſociate to a lowly ſoules meekeneſſe, they goe hand in hand together, and Chriſt goes with them both, and where ever they goe they ſpeake Chriſt to be preſent. It is the meeke ſoule that lives up Chriſt the Lambe of GOD; Chriſt had ſome followers that called for fire from Heaven to revenge themſelves: But our Saviour rebukes them, and tels them they know not what ſpirit they were of. As if he had ſaid, you doe not in this follow me, my Spirit is meeke, but your ſpirits evill in this. If you will live like your Maſter, and live up your Maſter, you muſt be lowly and meeke. Chriſt in this reproofe ſpeakes to the fiery ſpirits in all ages; what is written is written for our inſtruction, the more heate in the fleſh, the leſſe of the fire of the Spirit; the more cruelty, the leſſe Chriſt. Meekeneſſe and Temperance are the fruits of the Spirit of GOD, *Gal.* 5. 23. And ſurely that ſoule lives moſt of Chriſt, that lives moſt in the ſpirit.

Againe, To live up Chriſt is to be doing good to the ſoules and bodies of all we meete with, as Chriſt did, and as his word exhorts us, *doe good to all men.* A Saint ſhould have no eye of revenge to ſee evill withall; but to render good for evill; his eye ſhould be to watch over ſoules and bodies for good, to watch over ſoules where and when he may drop in information, exhortation, brotherly reproofe and conſolation, when to cut dead fleſh,

fleſh, and when to binde up greene wounds, and be ready to all this, to tell forth its experiences of GOD to others; a Saint ſhould ſo live up Chriſt, that where ever he comes, thoſe ſoules he meetes with may bleſſe GOD for him, and that of GOD which they learn by him. A Saint ſhould be a living monument of Chriſt, in whom may be beheld a Chriſt crucified in a ſoul, crucified to ſinne, ſelfe, and world, and a Chriſt crucified in a ſoule riſen with Chriſt; *Seeking thoſe things which are above, where Chriſt ſitteth on the right hand of GOD. Having its affections on things above, and not on things on the earth,* Col. 3. 1, 2 As Chriſt, ſo Saints in the world have no other buſineſſe but to doe the will of their Heavenly Father.

Now truly the conſideration of this may well put all Saints upon that great work of ſelfe-examination; We are apt enough to ſee a mote in our brothers eye, when we overlooke the beame that is in our owne; But it is the onely buſineſſe of every Saint to live up Chriſt; then it is worth the looking into our lives how much of Chriſt we can finde there, what ſingleneſſe of ſoule is in us to all the wayes, will, and worke of Chriſt, whether we follow Chriſt for love, or for the loaves? For what he is, or for what he gives? Whether it be his love that conſtraines us to deny ungodlineſſe and worldly luſts; or whether feare of Hell, ſhame or puniſhment, ſtops the eager purſuite, and ſtops the practiſe of ſinne? Or whether our profeſſion of godlineſſe, under what forme ſoever, be to lift up Chriſt or ſelfe? Whether if Heaven and Sinne might goe together, we would not rather have ſin live in our ſouls then Chriſt? Whether that the profeſſion of godlineſs which we ſeem ſo much to delight in, be not a burthen to us in the power and life of it? Whether that day in which Chriſt is moſt, and ſelfe leaſt in our ſouls, be beſt to the ſouls content? Whether it be the ſouls deſire & petition at the throne of grace to be unſelft in every thing, and that Chriſt may be all in all? whether the ſoul doth indeed count that a loſt day, hour, or moment, in which he doth not in ſome meaſure lift up Chriſt, and declare the in-dwelling of Chriſt in his ſoule, by the out-goings of Chriſt in his life. It is worthy a ſoules examination, how the olde man dyeth, and the new man is renewed in him day by day, how pride and paſſion

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is brought under the feete of Chriſt in our ſoules, how through Chriſt that loves us, we are more then conquerours over ſin and ſelfe by the love of Chriſt, that conquers them in us, and enableth us by his love to live like conquerours, rejoycing and glorying in the free-grace of our God, the new creature is Chriſt in truth, and truths as they are in Jeſus; godlineſſe in power, and the power of godlineſſe, holineſſe in its beauty: and the beauty of holineſſe; God in the Spirit, and the Spirit of God; heavenly mindedneſſe, and a mind in heaven; it is living and walking in the Spirit; it is a ſoule united to Chriſt, Chriſt in it, and it in Chriſt; *Therefore if any man be in Chriſt he is a new Creature.*

CHAP. X.

Eccleſ. Chap. 1. *verſ.* 14.

Vanity and vexation of ſpirit compaſſeth all things under the ſun.

I have ſeene all the works that are done under the Sun, and behold all is vanity and vexation of ſpirit.

THIS Scripture is the teſtimony of the Wiſe man concerning all things under the Sunne, and it is ſo upon ſeeing and trying all theſe things. In the verſe before this he tels us, he gave his heart to ſeeke, and to ſearch out by wiſdome concerning the things that are done under heaven. He hath attained the beholding of what he gave his heart to ſeeke; ſo that both ſeeking and ſeeing in wiſdome, he findes all to be vanity and vexation of ſpirit. The vanity of the whole creation is the ſubject matter of all his booke. He begins it thus in this firſt Chap. and 2. verſ. *Vanity of vanities* (ſaith the Preacher) *Vanity of vanities, all is vanity.* His heart is ſo full of the matter, that he doubles the ſentence

ſentence, and as he begins with it in the generall, ſo in his whole booke he followes the ſame ſubject in the particulars of it, & concludes his booke with the ſame generall, in *Chap.* 13. *verſ.* 8. *Vanity of vanities* (ſaith the Preacher) *all is vanity.* The Pſalmiſt in *Pſalm.* 144. verſ. 4. Bears witneſſe to this truth in the top-branch of all the creation ; Man (ſaith he) is like to vanity ; and he proves it ; *for his dayes are as a ſhadow that paſſeth away.* And in *Pſal.* 62. 9 takes in men of high and low degree in the proofe of this generall truth ; *Surely men of low degrees are vanity, and men of high degree are a lye* ; to be laid in the ballance, they are altogether lighter then vanity ; the vanity of the creature is a ſubject well worthy the ſtudy of a wiſe Chriſtian, and truly none but Chriſt our wiſedome can give us light into this vanity, for method ſake we will draw out one generall truth which I thinke is viſible in this Scripture.

That upon true diſcovery and knowledge of all things under the Sun, we ſhall finde them vanity and vexation of ſpirit. For the proof of this truth let us ſearch the Scripture and our owne experience, the wiſe man to prove this truth, begins with man in his labour, *Chap.* 1. 3, 4. *What profit hath a man of all his labour under the Sunne ; for he ſtayes not to keepe any fruit of his labour ; but paſſeth away ; one generation goeth, and another cometh,* So in Chap. 2. *verſe.* 22. 23. *Man reapeth no content from all his labours under the ſunne.* They fill him full of ſorrow, travell, and griefe, and at laſt he cannot lye downe and reſt in them. They are a bed of thorns, unfit for reſt ; yea when the poor creature comes to lye down indeed, and ſleep that ſleep of death, it finds no reſt in all its labours under the Sun of what kind ſoever. So in Chap. 1. 6, 9. 17, 18, 19. *verſes.* He tells us mans labour under theſe vanities is ſo great, that he cannot utter it, and that without any ſatisfaction, though what is perſued be injoyed. For though the eye ſee, yet it is not ſatisfied with ſeeing : and though the ear doe hear, yet it is not filled with hearing. The creature can never give ſo long, and ſo much, till that which receives from it ſaith it is enough ; though it give objects to the eye, yet the eye wants more objects then it can give : and though it offers to fill the ear, yet the eare is not filled with all that it can give ; there is no new thing under the Sun, but that which hath been ſhall be, and that

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which is done, is that which ſhall be done: So that though I give my heart to know all things, wiſdome madneſſe, and folly, yet I find nothing now in them. And inſtead of content in all this variety of knowledge, I found vexation of ſpirit; for I will tell you the beſt, and then judge you the reſt. In much wiſdome is much griefe, and he that increaſeth knowledge increaſeth ſorrow. And if this be the beſt of the beſt, who can tell what is the worſt of the worſt; he comes to perticulars in Chap. 2 *verſe.* 1. he intends to prove his heart with mirth, and the enjoying of pleaſure: and in the proving, his heart doth experience thoſe things, and findes them vanity, and behold This alſo is vanity; *verſ.* 2. *I ſaid of laughter that is madneſſe, and of mirth, what doeth it.* 1. It doth not ſatiſfie, therefore it is vanity. So in *verſ.* 4. and ſo forward, he tels us; *That he made him great workes and buildings, planted vineyards, made Gardens and Orchards, planted trees in them of all kindes of fruits, got him ſervants and maidens, ſervants borne in his houſe, ſo that he had great poſſeſſions of great and ſmall Cattell above all that were in Jeruſalem before him. He likewiſe gathered up ſilver and gold and got men-ſingers and women-ſingers, with the delights of the ſonnes of men, as muſicke-inſtruments & that of all ſorts, ſo that he was greater then all that was before him in Jeruſalem.* And in *verſ.* 10. *He gave out his heart to take joy in all this, and kept not his eyes from any thing that they deſired.* But in *verſ.* 11. he gives in this report of all this fulneſſe, and his full experience of it. *Then I looked on all the workes that my hands had wrought, and on the labour that I had laboured to doe: And behold all was vanity and vexation of ſpirit, and there was no profit under the ſunne.*

I cannot imagine a fuller proofe then this Scripture; here is wiſdome poſſeſſing and trying all things under the Sunne, and findes no profit in any, or all of them. 1. They yeelded no return of benefit to his labours, there was more ſorrow and travell then enjoyment; nay not only no profit, but vanity and vexation of ſpirit in all; yet he tels us *He poſſeſſed more then all that went before him, and none that cometh after him ſhould exceede him*; For (ſaith he) *what can the man doe that cometh after the King.* He may not thinke to graſpe more of the world then I have done? and when he hath all, he hath but ſo much vanity, and with it vexation of ſpirit. The wiſeman gives an inſtance of this vanity in Chap. 4.

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verſ. 8. *There is one alone, and there is not a ſecond, yea, he hath neither childe nor brother: yet is there no end of all his labour; neither is his eye ſatisfied with riches, neither* ſaith he, *for whom doe I labour, & bereave my ſelf of good? This is alſo vanity, yea, it is a ſore travell.* As if he had ſaid, I will make you judge of all the labours of man in the things of the world; for looke upon a man that ſpends all his time in labour after the world, he encreaſeth daily in riches, but not in content; he is not the more at eaſe for the more he poſſeſſeth; but more creature he hath, the more deſire and travell encreaſeth. Nay (ſaith he) this is a great vanity, he doth all this to encreaſe his labour, of which there is no end; though he have no ſatisfaction in his riches, nor any to leave them to, he is like the barren womb that is never ſatisfied, nor bringeth forth any to be ſatisfied after it. Man may find creature to love, and vanity enough in the world to poſſeſſe, but in all his love ſhal be loſt, and ſhall not finde ſatisfaction in any abundance under the Sun, *Ch.* 5. *v.* 10. *He that loveth ſilver ſhall not be ſatisfied with ſilver, nor he that loveth abundance with encreaſe: this alſo is vanity.* And if vaine man ſhould gather up a content (as he thinketh) in theſe vaine things; ſo that with the foole in the Goſpel, he *bids his ſoul take eaſe, he hath goods laid up for many yeares*; yet the Wiſe man ſaith, *joy and laughter, it ſhall be as the crakeling of thornes under a pot, this alſo is vanity.* Chap. 7. *verſ.* 6. So he telleth us that in reſpect of the world, men and beaſts dye alike; *Chap.* 3. *verſ.* 19, 20. *For that which befalleth the ſonnes of men, befalleth beaſts, even one thing befalleth them; as the one dyeth, ſo dyeth the other, all goe unto one place, all are of the duſt, and all return to duſt again.* So *Ch.* 2. *verſ.* 16. *The wiſe man and the foole dyeth both alike.* Thus the wiſe man hath given in his experimentall teſtimony to this truth, both in the life and death of man; for further proofe let us looke upon *Job*, both in his full and his empty conditions, they were both under the Sunne, and therefore a certainty in neither; hee that had ſo much of every thing, in a few moments had nothing but his body full of ſores, and a pot-ſheard to ſcrape them with, and his low condition had the uncertainty of the world in it; for that paſſeth away, and his latter end was greater then his beginning.

I cite it only to this purpoſe, to demonſtrate the vantty of all

outward conditions under the Sunne, whether they be full or empty. *Jonas* had pleaſure in the gourd, but it was ſhort liv'd pleaſure, for in one night the gourd withered, and his pleaſure turned into anger; This gourd is a true embleme of the whole world, the momentary delights they give produce nothing elſe but anger at their parting.

Jonas ſaid he did well to be angry; ſo doth every poore creature when the world withers and dyes like it ſelfe, ſaith it doth well to be angry with God, becauſe it ſelfe is no wiſer, then to thinke the gourd would laſt alway; This is the world, and this is vanity and vexation of ſpirit. The *Iſraelites* in the Wilderneſſe which are Saints in the world, found vanity in every ſtep they took, their Quails and Manna had vanity in them; nay, the fleſh they carried about had vanity in it. *Your Fathers* (ſayes Chriſt) *John* 6. 58. *did eate Manna in the Wilderneſſe and are dead.* The world hath vanity enough in its owne wombe to eate up all its fulneſſe, witneſſe *Joſeph's* ſtore-houſes at the end of the ſeven yeares famine; there is a time for the lean Cattle to devoure the fat; the flouriſhingſt world hath a grave in it ſelfe to ſepulchre it ſelfe in, though here be enough to prove this truth; yet it wil not be amiſſe to adde our owne experiences, let health ſpeak for ſickneſſe and ſickneſſe for health, the ſtrong man for the weak, and the weake man for the ſtrong; when they have changed each others condition, ſickneſſe tels health, thus I thought when I was ſicke, that if I could but be in health as you are, it would have beene a gourd that I ſhould have had content in; but when I had it I found it wither, & then I ſaid I did well to be angry. Health tels ſickneſſe, I thought I ſhould never have been in your condition, but now I finde there was vanity in my health becauſe it withers: The ſtrong man tels the weake, I thought my ſtrength had been my owne, and I could have kept it, but now I am weak as you are; I finde I was vaine in my thoughts, and my ſtrength is vanity; ſo ſayes the weak man to the ſtrong, I thought if I could have ſtood upon your legges, I might have ſtood ſtrongly, but now I finde that ſtrength is weakneſſe, and the worm of vanity is at the roote of that tree which gnawes it till it dies. Aske the rich man if a pillow ſtuffed with gold could make him ſleep; nay doth not his bags of gold keep him awake? Aske the great man whether

whether all his greatneſſe could ſatisfie his ſpirit; nay is not the ſpirit of *Haman* there which is reſtleſſe if *Mordecay* bow not his knee; aske him that hath conquered all the World what he wants, and he wil tel you he wants more worlds to conquer. After asking let us come to offering, ſet dainty and delicious food in the abundance of it before a ſicke and a loſt ſtomack and bid it eat to ſatisfie, he will tell you he is beſt ſatisfied, not to eat at all, for in ſtead of loving, he loaths it; Then ſet it before a ſtrong and healthy ſtomach, and bid him eate and be ſatisfied; he eates to ſatisfie, till he deſtroyes both health and ſtomach, ſo that he which eates not is not ſatisfied with emptineſſe, nor he which doth eate made glad by his fulneſſe; for both conditions are under the Sun, and there is vanity in them; man lives not by bread alone, not by any thing below God, for all things under the Sun are vanity. Offer a man that gaſpeth for breath goodly buildings and glorious apparell; no ſayes he, my coffin and my winding-ſheet is of neareſt relation to my condition, they muſt be my apparrell and my dwelling, your offer is vanity, I now finde the world to be ſuch; but vanity will not ſatisfie my living ſoule, which is now bidding adieu to my dying body; the worlds vanities may dazel and deceive a man that lives in pleaſure, but they can never pleaſe nor ſatisfie the eye & heart that is going to ſleep the ſleep of death and lie down in the bed of the grave; the whole world is but a world of vanity, and therefore to all that reſt upon it, muſt firſt or laſt prove vexation of ſpirit, the proofs of this truth are a cloud of witneſſes. Every moment of our paſſing through this wilderneſſe of the World, brings forth ſinne. Now becauſe what is written, is for our inſtruction, it will be wiſdome in all to make uſe of this truth which the Wiſe man holds out to us upon his owne experience, and which all Saints in their experience muſt and do beare witneſſe to.

And firſt we may improve it thus; It giveth us a diſcovery of the fruitleſſe labours and contentions of all thoſe that labour & contend meerely for the World in part or in whole. For if this be truth that all things under the Sunne be vanity, then it muſt needs be fruitleſſe labour and contention; which if it attain what it ſeekes, yet findeth nothing but vanity, and in it vexation of ſpirit. If this were truly ſet home upon our ſpirits by the Spi-

rit of God, Sathan would have fewer to worſhip him upon that temptation which he aſſaulted our Saviour with, in ſhewing him the World in all its glory. As we come more to know God in the ſpirit, ſo that we by that ſpirit know the world in its vanity and emptineſſe, then ſhall we labour and contend leſſe for the vanities of the World, and the World of vanities; then ſhall we ſee the vanity of our laborious contending for that which is but vanity; til then we ſhall be laying out our money for that which is not bread, and our ſpirits for that which profits not; for till God gather up our ſpirits by his Spirit to himſelfe, the World will hold us, and all that while we are but wrapt up in the armes of vanity and dandled upon the knees of death; for all things under the Sunne are vanity, all that is below God is too low for a Saint to labour after, or contend for. This truth not only concernes thoſe worldlings that are buried alive in the world, but it may make Saints bluſh: yea the beſt of Saints, to conſider how they have ſtretched forth their hands to graſpe the wind, and opened their hearts to let in vanity, and upon this regard have been ready to conclude, 'tis good to be here, let us build tabernacles. And ſo have labored to blow up this bladder of vanity with theſe pleaſing imaginations to our fleſh, of honour, profits & pleaſures, of this world, till God prick the bladder, and let out this wind, ſo that then we ſee it vanity. But truly ſo much of this old man as is in Saints makes a very uncomely ſight, that heirs of glory, joynt-heirs with Chriſt in glory, ſuch as have a more exceeding and eternall weight of glory prepared for them, & waits to ſwallow them up to all eternity, ſhould be purſuing after vanity; it beſt becomes Saints to be always upon the wing of faith for heaven, above thoſe vanities: there is no footing in the World for a Saint. the World is an ocean of uncertain waves, that goeth one way, & the other way, as the wind drives them, ſo that the Dove can have no reſt for the ſole of her foote, till ſhe comes to the Arke from whence ſhe went out: a Saint ſhall find reſt in nothing but in God his originall, it is vanity in all to purſue vanity, but eſpecially in Saints, for their lives are hid with Chriſt in God. It is great folly for an empty ſtomacke to ſucke in the winde for its ſatisfaction, and this title we may give to the wiſedome of the wiſeſt worldling, which makes the Prodigals choiſe to feede on huskes

huskes, if he could have had enough of them; this winde may fill but it can never ſatisfie; but ſure this is exceeding folly in Saints, who have bread enough in their Fathers houſe, and their treaſure in Heaven, to have their hearts any where but in Heaven where their treaſure is. And it is much to the diſhonour of God who is the glorious and ſatisfying intereſt of his people, that they ſhould be running to empty Ciſterns, when he himſelfe is an eternall fountaine of love, life, and exceeding glory to them, and doubtleſſe Saints in truth are very tender of the glory of God, theſe children of love are much in love with their Fathers glory, it grieves their ſpirits to ſee prophane wretches diſhonour him, but it doth exceedingly wound them if they be found actors in ſuch a worke themſelves; and if ſo, then we ſhould be very watchfull leaſt we be under the fruitleſſe labour and contentions of thoſe that labour & contend for the World in part or in whole. If this truth were ſpiritually underſtood, ſurely Saints would be more careleſſe of the worlds frownes, and leſſe ſolicitous for their ſmiles and favours, their beſt gifts, and their ſowreſt lookes are all comprehended under this terme vanity, and he that hath their ſmiles hath no leſſe of vanity then he that hath their frowns for they are vanity themſelves, and the fruit can be no other then the tree is, and it is the darkneſſe of that fleſh which is in Saints that keeps them from a cleare diſcerning of that truth, and makes them ſmile when the world ſmiles on them, and be ſad when the world frownes on them: Vanity could not unſettle our ſpirits, if vanity were not in them; It is that vanity which is in our fleſh that puts a value upon the vanity that is in the world: but truly it is our exceeding ſhame, that having the Lord to glory in, we ſhould glory in any thing but the God of our ſalvation: and having ſo ſure and abiding glory, that any frownes from vanity ſhould make the leaſt damp upon our glory; Saints are of an eternall glory and ſubſtance, and therefore ſhould not labour for, nor glory in any thing but what is ſutable that which will abide for ever, and upon this conſideration the whole World, that lumpe of vanity is cut off at once, it withers in the uſing, and certainly dyeth either before or with our fleſh, it is not able to ſatisfie either our ſoules or bodies, therefore unworthy to be laboured or contended for by any, but eſpecially by Saints, that have God to live and delight in.

Againe,

Againe, the Wiſe mans diſcovery is, that all things under the Sunne is vanity: Carries along with it this counſell, that we ſhould uſe the world as if we uſ'd it not, (i.) value it no higher then vanity, let it be ſo in our eye and hearts; let Gods end in creating of the world be our end in uſing of it. He made the world to ſerve man, and man only to ſerve himſelfe; ſo may we uſe all things not ſinfull, moderately, and with thankeſgiving, making the whole Creation our ſervants and our foot ſtoole; ſo that in all and with all we ſerve our God, and live in his boſome of love which is ſo bright a glory, that it ſwalloweth up all the glory of the World, and makes that ſomething or nothing meerly as God appeares in them or not in them. God is ſo perfect a glory, that he makes the darkeſt lanthorn of the creature, when he appears in it, to ſhine glorious; and when he withdrawes his preſence, the Lanthorn is dark again, ſutable to its owne nature; this ſhould the world be in a Saints eye; what of God is in whole or any part of the creation, embrace that, keep cloſe to that, lift up his name, his power and his glory in all, ſo uſe the world, as to lift up God above it, My meaning is this, uſe all power, all place, all honours and intereſt among the ſonnes of men, to lift up the Name of God. This is a pretious ſpirit indeed, that can deſpiſe the worlds glory, when Gods glory goeth not with it, and can rejoyce in the worlds reproaches, when in that he may more advance the glory of his God: this is to uſe the world as if we uſed it not, to take it up and lay it downe onely as it may ſerve the higheſt end of our Being, the lifting up of the glory of our God.

If there were any thing but vanity in the world, I verily perſwade my ſelfe it ſhould have been part of the Saints portion; but as it is, it is too low a Region for the Saints to live in. God giveth full bleſſings to his children, and therefore hath given himſelfe to be his peoples inheritance, & hath done them no injury in binding up the whole world under vanity; for it is not their portion, it is at moſt but their Wilderneſſe, footſtoole, Chriſt is their Rock of Ages, Heaven their more exceeding and eternall weight of glory; Saints would ſoon have low thoughts of the world, if their hearts were lifted up to their intereſt, the King and Kingdome of glory, it will then appeare that we uſed it as if we uſed it not, that when we have it, it is no part of our life

and

and glory; ſo when it is gone we have no want of it; for God is our all, and we have at all times all in God. It is not the creature, which is vanity, that maketh a Saints joy, but God in the creature, and if that vanity vaniſh away, yet the comfort doth not, becauſe that is bound up in God, who liveth for ever; God doth often vary in his diſpenſations to his children, but not in his love, which is their life, though in reference to the world, he leads them through good and bad reports, through ſickneſſe and health, high and low, honourable and dishonourable eſteem of the world; yet in all this his eternall love is alwayes the ſame, and Saints knowing this, are as full of life and joy in the one condition as in the other; becauſe God and his love is their life and joy in all conditions. And hence it comes, that Saints uſe the world with ſo much lightneſſe, becauſe not any of their life and intereſt is bound up in it; if the Gourd be green and flouriſh, yet God and not that, is their life and glory; if the Gourd wither and die, yet they doe not, for they have loſt nothing in the Gourds being nothing; becauſe God who is all, is their all. Oh that this Spirit did live more in Saints! then ſhould we live more in God, and leſſe in the world; then ſhould we truly uſe the world as if we uſed it not. This truth doth alſo ſhew us the glorious intereſt of Saints that have a God to live and glory in, though there be vanity in all things under the Sunne. Sure it could not but be amazement to that Tyrant, to behold the 3 children in the fiery furnace, and not conſumed. And were it well conſidered, it would be as great an amazement to the world, to ſee Saints full of reſt, joy, and peace in their ſpirits, though the world be full of changes, and altogether vanity. Put theſe together, and we ſhall find the cauſe to be one and the ſame in *Daniel* 3. verſe 25. The Text telleth us, *That foure men walked in the midſt of the fire, and the form of the fourth is like the Sonne of God.* The Text gives us the reaſon why the fire could not conſume them according to its own nature, becauſe the preſence of God was there; the reaſon is the ſame, though the Saints have their being among the vanities under the Sunne, yet they have their reall being and their life in the boſome of God, and his Spirit lives in their boſome, ſo that it is his preſence which makes that reſt, joy and peace that is in their ſouls. A Rock that giveth forth water in a dry and long Wilderneſſe, hath its double beauty; ſuch is God to his children,

children in this wilderneſſe of vanity ; he is a Rock and Water of life both ; and ſuch as experiment him, can tell they have meat to eat ſuch as the world knowes not of, and when the world ſhall be forced to confeſſe that their food is huskes, and not enough neither, then can ſuch as have an intereſt in God, make this their boaſtings, that they live upon the living God, that to them it is Chriſt to live and gaine to dye, that they want nothing here, and have this aſſurance in their boſomes, that there waits to ſwallow them up to all eternity, a more exceeding and eternall weight of glory. The vanity of all things under the Sunne, doth only make them miſerable, whoſe lives are ſo low ; but for ſuch as have their intereſt in God, and live upon him, they live in the Sun of righteouſneſſe that is above all vanity, and in the love of God which hath not the ſhadow of change in it ; contrarieties ſets forth each other ; the miſery of that ſoule which hath nothing but a vaine world to live on, ſets forth the glory of him which hath the God of glory to his portion ; only herein they differ, the world is not ſo perfect an emptineſſe as God is fulneſſe ; there is more in God to ſatisfie then can be in the world to diſſatisfie. If all the vanity & emptineſſe of the world appeare at once, to diſquiet and diſtract a ſpirit, yet if at that moment one glimpſe of Gods love doe but appeare it ſtils and quiets all ; this ſhewes how glorious an intereſt God is to his people, that a world of vanities is not able to diſquiet where his love appeares.

The loving kindneſſe of God is better then life, it is all our life, it is life in death, and above death, it puts the ſoule upon this triumph ; nothing ſhall ſeperate us from the love of God and Chriſt neither life nor death, things preſent or things to come, or any thing because God is my intereſt, my life, and my glory.

That can never come to nothing, which made all things out of nothing ; now that is God, He made all things out of nothing, but can never be made nothing himſelfe, all powers ſprings from him, therefore no powers can be above him. He ſaid, *let there be light, and it was ſo : let the Sunne rule the day, and the Moone the night, and it was ſo.* It is this power and glory that is the intereſt of Saints, ſo that an empty world can neither take from, nor adde to their felicity, *becauſe their lives are hid with Chriſt in God, and when Chriſt ſhall appeare, then ſhal all his appeare with him in glory.*

Furthermore, It will be the wiſdome of Saints to learn from the Wiſe mans experience ; First,

Firſt, not to truſt in the World or any thing under the Sun becauſe all is vanity ; he that reſts upon a broken reed doth not only looſe his hopes and his ends, but is wounded by that which he truſted in. The world is this broken reed, it makes a ſhew, but can bear no weight : the ſoule that truſteth it muſt find it ſo, becauſe 'tis vanity, and in the experience of this vanity there is not only hopes loſt, and diſappointments in their roome, but alſo vexation of ſpirit; it was ſo with *Jonas* when the Gourd failed him, he ſaid he did well to be angry. Diſappointments have a mighty weight upon a naturall heart, the hopes of the world do puffe up like a bladder, which is filled only with wind, but the diſappointments of the world come like a mil-ſtone that preſſeth down to the duſt ; nay the hopes of the world have ſo many fears mixed with them, that it is hard to diſcover which is moſt, the hopes or the feares ; but when the diſappointments come, then the former hopes encreaſe the preſent griefes, and the complainings then are as the Prophets were. *My friend that lay in my boſome hath betrayed mee* ; I neither knew it nor feared it to be a broken reede, till I had placed my hopes and confidence in it, and that weight diſcovered it.

Indeed ſaith this poor heart, though I had no mind to think of dying, yet I could not tell how ſhort my life was, but I well hoped this, that the pleaſures, profits, and honours of the World would not leave me in this life, therefore I gave out my heart to them, bound up my ſpirit in them, lay downe to reſt by them, and expected they ſhould be a Gourd to ſhelter mee from ſunne and ſtormes ; but the poore ſoule which thus truſteth in the World, doth not ſee it vanity, is not knowing of the worm this is at the roote of the Gourd to conſume it ; his heart ſaith as the foole in the Goſpel ; *Soule take thine eaſe, thou haſt goods laid up for many yeares* ; but doth not heare that voice that ſaith, *thou foole this night ſhall thy ſoule be taken from thee.* It is a great burthen to be diſappointed for the preſent ; but to be diſappointed to eternity is more miſery then can be expreſſed : and thus muſt every ſoule be that truſteth the world, and lay out it ſelfe upon it. All things under the Sunne have their creation and their being from God, therefore muſt needs be what God intended them to be (i.) a created being which muſt returne to its firſt nothing; The world is a thing of vanity, never intended by its originall to

be an object of faith or hope. It is the Earth that muſt be ſhaken untill it be crumbled to nothing, therefore very unfit to be truſted or reſted in: the vanity under the Sun will be no better ſatisfaction to ſuch ſoules as truſt in them, then the fig-leaves were a garment to cover the nakedneſſe of our firſt Parents, neither of both can beget confidence enough to come into the preſence of God; where the ſpirit ſeales up this truth to any ſoule, ſure there will be no more truſting of, or in the world, or in any thing under the Sun, becauſe vanity comprehends it all, *Pſal.* 61. 9. *Men of low degree are vanity, and men of high degree are a lye, altogether lighter then vanity.* So that truſt man or men of what degree ſoever, they muſt deceive becauſe they are vanity: the man of high degree in his out ſide promiſeth more then him of low degree, but he will prove a lye; there is a worme at his roote, he will wither to nothing. Methinkes the Prophets counſell, *Pſal.*2.10. commeth in very ſutable to this purpoſe. *Be wiſe now therefore O yee Kings, be learned yee that are judges of the earth; ſerve the Lord with feare, and rejoyce in him with reverence. Kiſſe the Son leſt he be angry, and ſo yee periſh from the right way: If his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.*

Obſerve it, and it amounts to thus much; That the higheſt and greateſt amongſt men reſt not in themſelves or any other piece of vanity, but to cloſe with Chriſt and truſt in him; For ſaith the Prophet, *there will appeare a day of blaſting all theſe lower vanities, and then you will find them to be bleſſed that put their truſt in him.*

Oh that Kings and Judges, Parliaments and people had learned this heavenly wiſdome to kiſſe the Son to cloſe with Chriſt, to doe his worke, to liſt up his Scepter and his glory, to truſt under the ſhadow of his wings, to renounce ſelfe aims and ends, and glory, to be wiſe for Chriſt, and not for ſelfe, to uſe more piety and leſſe pollicie, to look upon all things under the Sunne as vanity, not to be ſo vaine as to ſpend their precious time and ſpirits in going about to make periſhing things permanent; not to build Tabernacles, and thinke it is good to be here; for the Tabernacle that they build withall is periſhing, and hath but a few moments to be here. Oh therefore be wiſe, and whilſt it is caled to day cloſe with Chriſt. All things below the Sunne is vanity; if you truſt the World you'l finde it ſo; The Wiſe man he tryed the World,

World, and found it ſo; ſuch as love the World will finde it loſt love, and thoſe that ſerve the World moſt, will finde they ſerve nothing but vanity, and truly that is a very ill Maſter, the latter end of that ſervice will be worſe then the beginning; it is great pitty then that the World hath ſo many ſervants, ſeeing it is ſo unfaithful a Maſter; how many is there that ſerve the world as they ſhould ſerve God, with all their ſoules, their ſpirits, and their ſtrength, improving their lives, liberties and intereſts to ſerve vanity, and to lift up fleſh, though in that worke they do their utmoſt to wound Chriſt in his Members. It is a ſad imployment to blow up thoſe flames that ſhall burne him that bloweth it to aſhes; This is the evils of that worke to ſerve the intereſt of the World againſt the intereſt of God, they digge their owne graves, they wound their owne ſoules, and heighten the fury of thoſe flames, which will make them cry our for a drop of water to coole their lungs; this work in the end will not only make the heart ake, but the conſcience roare, this work indeed will prove vanity and vexation of ſpirit. To winde up this ſubject, It is God and Chriſt only that is worthy to be truſted, ſerved, loved and delighted in; there is vanity in all below God, but no vanity at all in God, we may truſt him, for hee is faithfull, all that ever have truſted him have found him ſo, witneſſe the *Iſraelites* at the Red Sea, he bid them by *Moſes* to ſtand ſtill, to truſt in him, and they ſhould ſee his ſalvation, & he proved himſelfe a faithfull God; God is worthy to be ſerved, becauſe he commands that which is worthy the ſervice of a holy ſoule, and then he giveth ſtrength to performe the ſervice he requires, He giveth his Spirit both to teach and to lead, and his ſervice hath life and glory both in the way and end; he ſpirits the ſoule, and then commands ſpirituall ſervice, this is a ſervice worthy to be owned and obeyed.

God is alſo worthy to be loved of all his, becauſe he loved us firſt, and that firſt was when we lay in our blood, and no eye could pitty us; He is the originall of our love, therefore worthy to be loved by that which floweth from himſelfe; he hath all lovelineſſe in him, and therefore worthy to have all loves center in him: that which is the fountaine of love, may juſtly claime to be the object of love.

Saints may well ſay of God and Chriſt as the Spouſe did of

Chriſt, that there was no beloved like her beloved for love and loveline ſſe ; the beſt way of expreſſing this, is to let God & Chriſt have all our loves. By this we plainly tell, that there is no object our eyes can looke on ſo lovely as God and Chriſt. Communion and fellowſhip with the Father and the Sonne is a place of delight for the ſoules of Saints ; Love takes delight in God and Chriſt, for there is banquets of love, and banners of love, boſomes of love and words of love, electing love, and redeeming love, juſtifying, ſanctifying, and glorifying love, theſe are objects of delight indeed ; here we may feede abundantly and be ſatisfied, but can never be cloyed. O be wiſe then, ſtand aſide periſhing world : away with all thoſe vanities under the Sunne, there is a brightneſſe out-ſhines it, and a glory that ſwalloweth it up : there is no beauty below God, nor any excellency out of God, and who ever hath a ſpirituall knowledge thus of God, will by the ſame light be able to ſay as the Wiſe man, *I have ſeene all the workes under the Sunne, and behold all is vanity and vexation of Spirit.*

CHAP.

CHAP. XI.

Luke, Chap. 22. *verſ.* 42.

A Saints excellency is to have no will in himſelfe, but the will of God.

Saying, Father if thou be willing remove this cup from me, nev rtheleſſe not my will but thine be done.

THeſe are our Saviours words when he was entering into crucifying worke, his fleſh would have ſhrunke, but his Spirit bore it up, and makes this the reſult of all the thoughts within him, to have no will but the will of God, and to deſire that no other will ſhould be done and fulfilled but the will of God.

Chriſt is the head of Saints, and it is the glory of Saints to be made like their head: this work is too hard for fleſh and blood, but as it was not too hard for Chriſt, no more will it be for a Saint when Chriſt is in him: though it be hard to learn, yet it is very ſweete in the attaining, the paines of the travell will be ſwallowed up in the birth of this beautiful man-childe; The ſcope of our Saviour in this Scripture, to me ſeemeth to be this, That what ever his fleſh might deſire, yet his ſpirit leaves all to God, and not any will to be done but Gods will. Our Saviour in this doth, and ſo ſhould every Saint in conformity to him, reſigne up the whole ſoul & body unto the will of God, to be and to doe in all times & things, according to his will, ſo as that in every thing his will may be done.

That ſuch as read may the better underſtand, take theſe two heads as a ground-worke of the enſuing treaty.

Firſt, *That it is the duty of Saints in conformity to Chriſt their head, to have no will but the will of God.*

Secondly, *So farre as Chriſt liveth in any ſoule, it is the deſire of ſuch*

ſuch a ſoule, that the whole will of God, & no other but the will of God, may be done in all times and things.

And firſt to the firſt of theſe.

That it is the duty of Saints in conformity to Chriſt their Head, to have no will but the will of God.

The firſt Scripture makes this cleare, that the Lord Chriſt our Head, would own nor ſtick to no other will but the will of God: If there be in my fleſh any thing which is not in thy will let it not be done; for he confeſſeth he came to doe the will of his Father. So in the fourth of *John, verſ.* 34. Chriſt tels us, *That his meat is to doe the will of him that ſent him, and to finiſh his work.* As if the Lord Chriſt had ſaid, My work and will is bound up in God, and it is my joy and content to be doing his work, and fulfilling his will. And in the fifth of *John verſ.* 30. *I ſeek not my own will, but the will of my Father which hath ſent me.* I purſue the buſineſſe that I came about, to perfect the wil of him I came from. *John* 6. 38. *For I came downe from heaven, not to doe my owne will, but the will of him that ſent me*: ſo that in all theſe Scriptures it appeares, that Chriſt owneth nor doth no will, but the will of God.

Now as it was the Lord Chriſts work to doe the wil of God in all things; ſo is it Saints duty in conformity to Chriſt their Head, to be willing and doing no other will but the will of God. If the Lord Chriſt will allow in himſelfe no other will but the will of God, then certainly he will not doe it in his members; It is both the duty and priviledge of Saints to be made conformable to Chriſt their Head. As the branches in the vine receive that ſap which cometh from the root, and bringeth forth ſuch fruit as that ſap produceth; ſo is it with Saints united to Chriſt, they have their life and fruit from union, and he owneth them to be united to him, that heare the word of God and doe it, *Luk.* 8. 21 This is ſo cleare a truth, ſo much of God in it, that I cannot doubt but it carries its proofe & commiſſion with it into the boſomes of all ſuch as owne God & Chriſt, ſo that the improving wil be more edifying then the proving. Therefore conſider the ſecond head, namely, *That ſo far as Chriſt liveth in any ſoul, it is the deſire of ſuch a ſoul, that the whole will of God, & no other but the will of God may be done in all times and things.* What Chriſt is in himſelf, that he is in his members, he is in himſelf one with the wil of God; ſo

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where Chriſt lives in any ſoule, ſo much Chriſt, ſo much oneneſſe with, and conformity to the will of God. Such a ſoul ſpeaks in Chriſts ſtrength, and ſo ſpeakes Chriſts language to God, *Not my will but thy will be done.* There is in the beſt of Saints on earth, as in *Paul*, a double Law, one in the members, and another in the mind, one of the fleſh, and another of the ſpirit; but as that Apoſtle, *Rom. 7. laſt. Through Chriſt he ſerved God with the mind.* Where Chriſt poſſeſſeth, there God is obeyed, if he lives and reignes in any ſoule, that ſoul ſo farre knowes no will to obey, but the will of God, and if any part of that man know any other will, it is the fleſhly part, which Chriſt hath not fully ſubdued to himſelfe; but where Chriſt liveth, there he ſuffers no other will, but the will of God to beare rule. And as the fire of Gods ſpirit doth conſume the luſts of the fleſh in Saints, ſo doth the will of ſuch Saints run more and more into the will of God, they are loſt unto themſelves, and found in God, they will and doe every day leſſe of ſelfe, and more of God they are crucified with Chriſt to the world, and the world to them, and the life that they then live, is by the faith of the Son of God in conformity to the will of God. Chriſt makes the deſires, ſhapes and formes the will in ſuch ſoules as he lives in, to God; and God is ſure to have that which Chriſt new makes; For it is his buſineſſe to doe his Fathers worke. When ever Chriſt new makes, or makes the new creature in any ſoule, his end is to make for God, and to lift up his owne name in lifting up God: for he telleth us in the 17. of *John, verſ.* 21, 22. *That himſelfe and his Father are one*, and as there is but one will in God and Chriſt, ſo there is onely that one will in every ſoul that Chriſt powerfully liveth in, ſo farre as he doth live in it by his Spirit; For it is the property of the Spirit as fire to burn up, and conſume all but ſubſtance, what ever is droſſe is conſumed, where that holy fire comes; now all fleſh and ſelfe is droſſe, both in will and work, and that the Spirit burns up, and leaves nothing remaining in ſuch a ſoule where it liveth, ſo farre as it hath overcome, but the ſubſtantial and holy wil of God. And from hence it is that any ſoul comes to be changed in its deſires, becauſe it is changed in it ſelfe, or more properly out of it ſelfe from fleſh to ſpirit, from ſelfe to Chriſt, from its own wil to the wil of God.

But now if any ſhall object and ſay, This is a hard ſaying, who can beare it? This makes Chriſtianity to be ſuch a burthenſome thing as the world reports it to be, that a man muſt be alwayes

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croſſing and denying himſelfe of any will or content of his own, ſo as by this rate the way to heaven is to have no pleaſure upon earth.

To this I anſwer, it is ignorance of God and his wayes that makes this objection; this ſounds like the anſwer of *Nicodemus* to our Saviour in the third of *John*, verſe 4. when Chriſt had been ſhewing him the neceſſity of regeneration, and ſpake in the Spirit to him of being born again, he underſtood not the Spirit, and as he underſtood him ſo anſwered him in the fleſh, *How can a man be born when he is old? Can he enter the ſecond time into his mothers womb and be born?* Chriſt ſpake in the Spirit, but *Nicodemus* underſtood him onely in the fleſh, and therefore judgeth it hard, or impoſſible, that there ſhould be a regeneration, or new birth, though Chriſt had told him the neceſſity of it. Soe doe all that are ignorant of God and his wayes thus conclude of him as they underſtand him, ſo that when he ſpeakes in the Spirit, and they underſtand him in the fleſh, they conclude according to the light they are under, that what is impoſſible with man, is ſo with God to them, becauſe they have no other knowledge of God but in the fleſh. But let ſuch as are ſpirituall conſider.

Firſt, God gives what he commands, and then commands what he gives. God that commands to be worſhipped and obeyed in ſpirit, gives his Spirit to worſhip and obey him in, God is no hard maſter, he takes not up where he layes not down, he covenants freely and makes it fully good, to put *his law in the inner parts of his people, and to write it in their hearts, Jerem.* 31. 33. *And to give them his Spirit of truth to dwell with them, and be in them, & to teach them all things*, John 14. 17. 26. Now none but a fleſhly underſtanding can condemne God for a hard maſter, and his will ſwallowing up our will, to be a joyleſſe, comfortleſſe, burthenſome thing, when as he gives his Spirit to doe that in us, which he requires of us.

And this the Apoſtle *Paul* found when he made that holy boaſt, *I can doe all things through Chriſt that ſtrengthens me*, I have from God all that I returne to God, God hath my will, and I have my will ſpiritualized by God; Gods Spirit lives in my will, & I thereby live in the will of God, that which is impoſſible with man is not ſo with God; though of my ſelfe I could not give up my will to God, yet God of himſelfe can give me his Spirit, and by that

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ſwallow up my will into his. When God bid *Abraham* leave his Fathers houſe and goe into a ſtrange Land, the whole frame of the deſigne was againſt fleſh; yet God gave him a ſpirit to goe through with the work. Nay, when he commanded him to offer up his ſonne, his only and his beloved ſonne *Iſaac*: againſt which work fleſh might have found arguments enough, yet to this ſo exceeding hard work to fleſh and blood, God gave him in ſuch an abundant meaſure of faith, that he ſtuck not at it, his own will was ſwallowed up into Gods, becauſe God had given him ſutable ſtrength to ſo hard a worke. The Apoſtle ſpeaking of faith, tells us 'tis the gift of God; now if we conſult the Scriptures, we ſhall finde *Abraham* did all theſe great workes by faith, *Heb.* 11. 8,9,18, ſo that in one Text he is called the Father of the Faithfull. Now if Saints doe the will of God by faith in his Spirit, and he gives both faith and the ſpirit; then God is no hard maſter, but a gracious God in commanding what he gives, ſeeing he gives what he commands, and it is nothing but ignorance of Gods way and working, that begets hard thoughts of God & his wayes.

Secondly conſider, God leads his children, he doth not drive them; he wins and overcomes them by his love, he doth not force them but as love conſtraines them, by converting & changing the Old man into the New, God appears in the ſoft and milde voyce, God makes choyce of a meeke *Moſes* to be his meſſenger to his people, to call them out, and to lead them after him. When God deſignes, he uſes (if any) the very quinteſſence of meanes to effect his deſign: Now in this deſign of Gods, to bring his peoples will over to his, ſo that they may be dead to their own will, and alive onely to his, he makes his love the meanes. That is a notable text to this purpoſe, where it is ſaid, *God was in Chriſt reconciling the world to himſelfe*, that is, God was manifeſting his love to his own in the world by Chriſt, and the appearance of that love reconciles them to God; that is, makes them to have good thoughts of God, & ſeeing how he loves them, it makes them willing to reſign themſelves wholly up to him. If I would ſeek a boſome to take up my reſt in, to reſign my ſelf over to, ſo as to be wholly led & ruled by it, I would above all things elſe, be ſure to chuſe a boſome of love, one in whom I was ſure of a full intereſt of love; for then I could ſatisfie my ſelfe, that what ever was willed for me, or to me, it was the beſt that could be for me, becauſe love

contrived willed, and wrought it for me; and we know the commands of love are easie both in the commander and the commanded. Now this is Gods way in bringing over his peoples will to his, he opens his bosome of love to them, he makes knowne a Christ crucified, and in him, wisedome, righteousnesse, sanctification and redemptiod, and in all this his love, nay his love as the ground of all this, he makes known that he pardons iniquities, trasgressions and sinnes for his own name sake, and he calls himself the God of love, the Apostle tells us, Ephes. 2.8. *That it is by grace we are saved*, that is originall love is in all our salvation. Now by the discoveries of Gods love to the soules of his people by his Spirit he overcomes them; and whereas before they were at enmity with God, looking upon God as an enemy, (as all doe that see God only in the flesh) but the Spirit opening their understandings, now they become reconciled to God, we love him because he loved us first, and trust in him because we see he loved us from all eternity, gave Christ and pardon, heaven and glory in this love, and to resigne up our selves into the bosome of God, to be preserved, directed and ruled by his love. The soul by discerning the love of God in the spirit, is convinced that what ever it hath, flowes from this love, and it is ever best in this love, and therefore resignes up all to the love of God, its whole will & affections, which makes and rules all its motions. The love of God, God himself, and when this is used as a means, it must needs effect its end, God cannot be frustrated, but what he wills he workes; if he wils his love to conquer the love and the wills of his people, it shall surely doe it; and this is Gods certain and sweet way of melting his peoples will into his own. *My people* sayes God, *shall be a willing people in the day of my power*; when God powres forth his Spirit upon any soule, and in that Spirit manifests and reveals his own love to that soul, then is the day of Gods power upon such a soul, and it becomes a willing soule, it is melted into Gods will, and ownes no will for it selfe but the will of God; and upon this foundation of love Christ commands his Disciples, *Joh.* 14. 15. *If yee love me keep my commandement.* And in the 23,24. *If any man love me he will keep my words. And he that loveth me not, keeps not my sayings*, as if he had said, it is my love shed abroad in your hearts that is your ability to doe my wil, and this wil demonstrates that I have given you my love, if you obey my words. God ownes

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no ſervice but what flowes from love, and the fruits of love, as the fruits of God, for God is love. Now I never heard any complaining of the conqueſt of love, Where love overcomes, the conqueſt is ſo lovely, that the overcomed admires, but never repines And ſure I am, that will in man which is overcome by Gods love to deny it ſelf, & onely to own God for its directer and commander, will be alwayes admiring the power and the glory of that love, but never be found repining that it is captivated by the loving kindneſſe of God; and this is the way of Gods working upon the ſoules of his people; therefore let ſuch as are under the darkneſſe of the fleſh, be ſilent and not ſay, that to have our wills melted into Gods will, is a burthenſome thing, and to be croſſing and denying ſelfe and fleſh, is to make the way to heaven without joy on earth; for ſo ſaying, they onely diſcover this, that they are in the fleſh, and neither diſcerne nor ſavour the things of God.

Thirdly, when God brings in the will of his people to his own will, there he changes the objects and the affections of ſuch ſoules ſo that the will chuſeth God and his will as its centre to reſt in. That which the Apoſtle in the third to the *Colloſſians.* begin. exhorts to, God by his Spirit works in, and enables the ſoule to, it is, *That ſuch as are riſen with Chriſt, ſhould ſeek thoſe things that are above, where Chriſt ſitteth at the right hand of God, that our affections ſhould be there*; becauſe Chriſt that is our life is there. Now when Gods Spirit commeth, and poſſeſſeth any ſoule, it ſets upon this work immediately, carries the ſoule upward above the world, ſhewes it God and Chriſt; the love of God in Chriſt ſhewes it its glorious union with God and Chriſt here, and in glory to all eternity, darkens all the world by revealing but one glimpſe of this more exceeding and eternall weight of glory, and in changing the object, the affections ſoon alter. This more exceeding glory carries away the ſoules love from the world of periſhing glory. When the Prodigall but conſidered the fulneſſe of bread in his Fathers houſe, he ſoon reſolved to leave his empty Trongh of Huskes, and his ſwiniſh company: but ſurely, when he had been embraced in his Fathers Armes, and taſted the love in his Fathers boſome, when he had poſſeſſion of what he longed for, and was in the viſion of his Fathers kindneſſe and glory, he then quite forgot the Swine, and the huskes, his affections and wiſhes, did not then runne to obtain enough of them, no, the

object was changed, and the affections with it, and having been taken up into his Fathers glory, he doth not chuſe to goe backe, and feede with ſwine any more, now he chuſeth to centre in God. Thus doth God bring in all his prodigals, when they have taſted the worlds periſhing love, then by his Spirit hee makes known his eternall love to them; when they have tryed, truſted, and looked upon the world ſo long, till they finde it empty, then he by his Spirit ſhews them his own fulneſſe: when they have had the pleaſure of ſinne for a ſeaſon, and the bitterneſſe of ſinne hath ſeaſed upon them with the viſage of eternity, then God by the ſame Spirit makes known himſelf to be a God of grace, that pardons freely, nothing to move him but his owne love, and how great that love is, he makes manifeſt by a crucified JESUS, and now ſayes the ſoule, I know where to centre, where to ſit downe, & where to give up my ſelf even into the boſome of Gods love. This is Gods way of conquering the ſoules and wills of his people; He alters the object that alters the affections, and centres the will in God; the object is according to the eye, if the eye bee fleſh, it diſcernes no object but in the fleſh; ſo if the eye be ſpirituall, it ſpiritualizes every object; the Spirit of God enquires for God in all it ſees, and where God is made the onely object, there he is ſure to gain the affections; for he hath all love and lovelineſſe in himſelfe; and the affections being taken, the will goes where ever they go; he that lives in love, hath his wil in that he loves, not in himſelfe; ſo the ſoule that hath his affections drawn into God by his love made known unto it in the Spirit, hath no will in it ſelfe but in God, in whom it lives by love. Thus God doth ſweetly gain and win into himſelfe the will of his people, by revealing the glory of his grace and love to them in the Spirit, till by that Spirit they make choyce of God to give up their wills unto, and ſay as Chriſt their head, *Not my will but thy will be done.*

Fourthly, God when he gathers in the will of his people to his owne will, *he gives in higher and fuller joyes and contentments into their ſoules then ever they had at any time, or in all times and things before.* The Prophet *David* in *Pſalm* 4. *latter end*, gives in light in theſe truths, *verſ.* 6. *There be many* (ſayes he) that ſay *Who will ſhew us any good.* Now mark his anſwer in the ſame verſ. *Lord lift thou up the light of thy countenance upon us.* As if he had ſaid,

ſaid, doe they enquire for any good? Lord doe thou but ſmile upon us, looke graciouſly on us, and there is all good in that; nay in verſ. 7. he tels us his experience of it; *Thou haſt put gladneſſe in my heart more then in the time that their corne, & their wine encreaſed.* This ſpeakes to the very thing; here is a time of more fuller joy and gladneſſe in the heart of Gods people, then under the enjoyments of the World; for I judge the termes of Corne and Wine comprehends the whole; but obſerve when is that time? why, when the Lord liſts up the light of his countenance, when God by his Spirit makes knowne himſelfe to be their Father in Chriſt, then is the ſoule filled with gladneſſe,; but in the laſt verſe obſerve the effects of this upon *Davids* ſoule, *I will lay me downe in peace, for thou Lord only makeſt me dwell in ſafety,* As if he had ſaid, I will now reſigne all up to thee, and take my peace in thee, and expect my ſafety from thee, thou haſt ſo filled my ſoule with thy joyes, that I cannot leave thee, but leave my ſelfe with thee; continue but to lift up the light of thy countenance upon me, and then leade me where thou wilt, and doe with mee what thou wilt, for I will lay all downe before thee, my will and my wayes, thou ſhalt be my peace and my ſafety.

Obſerve the working of the Spirit of God in the Apoſtle *Paul's* ſpirit; when God had brought over *Paul's* will to his, to goe upon hard and ſuffering work, ſuch a work as he was told he ſhould meete with ſufferings in, *Acts* 21. When he would needs goe to *Jeruſalem*, *Agabus* the Propheteſſe propheſies to him, *that the Jews ſhould binde him, and deliver him to the hands of the Gentiles.* And in verſ. 10, 11, 12 *The people beſought him not to goe up to Jeruſalem*; but in *verſ.* 13. he anſwers them, *what meane you to weepe and to break my heart; for I am not only ready to be bound, but alſo to dye at Jeruſalem for the name of the Lord Jeſus.* As if he had ſaid, you only with a fleſhly eye looke at the difficulty of the worke, you know not the inward ſupply of joy in God that I have to doe this and the whole will & work of God; doe you thinke God is a hard task-maſter, to command bricke, and give no ſtraw? Doe you thinke the work God gives is more then the ſtrength he gives? If ſo, you are miſtaken, for I am ſupplyed with joyes and in-comes of God, not only to goe through binding worke, but alſo dying worke for Chriſt; I

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goe in Gods ſtrength to doe his work, in the light of his countenance, and the glory of his love; let me goe whether he will, and into what worke he pleaſeth, my ſtrength to performe all is himſelfe; therefore my will ſhall be his, his love is my life in his worke, therefore I love only to live in doing his worke, and whether his worke for mee be to live or dye, God ſhall chooſe for me not I for my ſelfe, becauſe he hath given mee the joyes of his love, in which I am able not to be bound only, but to dye for the name of the Lord Jeſus. So the ſame Apoſtle, 2 *Cor.* 4. 7. *to the end*, tels us of the troubles, perſecutions, and afflictions that himſelfe and the other Diſciples with him ſuffered daily, for owning and preaching Chriſt; yet in *verſ.* 16. *We faint not: but though the outward man periſh, yet the inner man is renewed day by day*; For theſe are light afflictions, and but for a moment, but the Spirit of God through them carries up our ſpirits to live upon a farre more exceeding and eternall weight of glory. As if he had ſaid, in all this hard and ſuffering worke for God, we have more comes in from God; then we lay out, we have a full ſupply of joyes in God, ſo that it is no hard thing to dye day by day in the outward man; for the inward man is borne up by a more exceeding and eternall weight of glory. So in *Rom.* 8. *latter end. What ſhall ſeparate us from the love of Chriſt: ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword?* No ſayes he, this cannot doe it, for we ſuffer all this for the name of Chriſt; *Nay in all theſe things we are more then conquerours through him that loved us.* If we conſult with fleſh and blood, this will be found very hard work for to give up our wills to Gods will-ing; but when in the ſpirit we come as the Apoſtle, to underſtand the love of God and to live in it, to underſtand aright the tribulations of the World; we ſhall finde that in Gods love we are more then Conquerors, we have more ſtrength then work; we have love enough from God to overcome more tribulation then the world hath: and not *all theſe tribulations, diſtreſſes, perſecutions, famines, nakedneſſes, perills and ſwords, nor death, nor life, nor Angels, nor Priccipalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.* So that God by his love gives into the ſoules of his people

ple greater and fuller joyes then they part with in the World, when they give up their wils to this will. In *Phil.* 3. the Apoſtle tels us what value and eſteeme he put upon all his externall endowments and enjoyments; after God had made known his love to him in Chriſt, he tels us, *He had as much in the fleſh to glory in as any other*, and ſhews in what: *circumciz'd the eight day*, and ſo forward: but in *verſ.* 7. *What I counted gaine, I now count loſſe for Chriſt; yea doubtleſſe, and I count all things but loſſe for the excellency of the knowledge of Chriſt Jeſus my Lord for whom I have ſuffered the loſſe of all things, and doe count them but dung that I may winne Chriſt, and be found in him.* Obſerve it, and we ſhall find this clearly in the Text; that an enjoyment of Chriſt makes a low eſteeme of all things below Chriſt; all his legall righteouſneſſe hee counts it dung, and deſires never to be found in it, but for ever to be found in Chriſt; It proves the thing in hand, that when God makes known himſelfe to a ſoule in Chriſt, and by that brings over its will to his owne will, in that God doth not bereave the ſoule of joyes and contentments; but gives in more in giving himſelfe, then he takes the ſoule from in takiug it out of the world and it ſelfe; and this we ſee the Saints acknowledge. As *Paul* here; after he had knowne Chriſt, all but Chriſt was droſſe and dung with him. When God gives to his people, he gives to them as he requires of them; he gives in the Spirit, *Gal.* 5. 22. *The fruits of the Spirit is love & joy.* The ſpirit reveales the love of God to his people, and ſeales them up to that love, and this makes joy in God; ſo that all his ways are pleaſant, and his paths ſweet to ſuch ſoules; it is not killing work to the ſoule, when God comes to winne over the will to himſelfe. Doubtleſſe *Abraham* had more joyes in God then in his Fathers houſe, otherwiſe he would never have left his Fathers houſe to have followed God, nor have given up his will to the will of God, that he might lead him where he pleaſed; nor would he have ſlaine his ſonne *Iſaac*, the ſonne of his love at Gods command, if he had not lived in a higher region, the boſome of Gods love; and if Gods love had not been in his boſome if he had not found more joy and love in God then in *Iſaac*, he would never have ſlaine *Iſaac* to have pleaſed God; No man will crucifie his higheſt joy; therefore it is till Chriſt come into a ſoule the World is never crucified, becauſe till then the

world

world is the chiefe and higheſt joy the ſoule hath; ſo that if *Abraham* had not had a higher joy then *Iſaac*, he could never have beene willing to offer up his will in his ſonne *Iſaac* to the will of God. It is the union of better and higher joyes, that makes a ſoule forſake its lower joyes, and give up it ſelfe and its will to God. The three Childrens choiſe in chuſing *Nebuchadnezars* fiery furnace, rather then to worſhip his golden Image, ſpeaks the truth of this thing; for if they had not had a better life in God then in the world, they would not have choſen God rather then the world; Nay they had ſo much joy and life in God that they believed the flames of fire could not deſtroy it, therefore they were not carefull to anſwer the King; all their care was to keepe cloſe to God, in whom doubtleſſe they had a more exceeding and eternall weight of joy and glory, otherwiſe they could never have given up their wills to the will of God in the flames of a fiery furnace. So likewiſe *Paul* and *Silas*, after they had endured many ſtripes, and were caſt into priſon, and their feete faſt in the ſtockes, *Acts* 16. 23, 24, 25. yet for all this, *Paul and Silas prayed and Sang prayſes unto God:* What doth this ſpeake, but that the joyes of God in the ſoules of his people doe exceede all their ſufferings, and that though God in conforming the will of his people to his owne will, doth bring them into ſufferings, yet he giveth greater incomes of his love by his ſpirit, then the affliction needeth, that they are not only able to beare them all, but to joy in God though under tribulations, this is to be more then Conquerers. This is the way that our Saviour tooke with his Diſciples, when he was to leave them, ſo that they could have no more of his fleſhly preſence, his deſigne was to comfort them, and give in that which might beare up their ſpirits; therefore *John* 14. 1. *Let not your hearts be troubled but believe in God through me, behold the love of God in ſending me, and your intereſt in that love; then conſider that in my Fathers houſe are many manſions*; fulneſſe of glory enough for all Saints. *And my going from you is but to prepare a place*, to take poſſeſſion for you as your head; *And I will come againe & receive you to my ſelfe*; for heaven can never part mee and my members. *And I will pray the Father that in my abſence he ſhal give you another Comforter, even the Spirit of truth, which ſhal dwel with you & abide with you, and teach you all things*; And if in that ſpirit you aske

aske any thing in my Name I will doe it, I will effect it for you. And in *John* 15.9 *As the Father hath loved me, ſo have I loved you continue in my love.* And in *John* 17. Chriſt prayes for his Diſciples and all his members, telling God, *All mine are thine, and thine are mine, and I am glorified in them.* And therefore after he had prayed God to keepe them in the World, and from the evill of the World: in verſ. 24. he prayes that they may be with him in glory. *Father I will, that all whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me*; So that he gives in ſpirituall joyes and comforts to ſupport and carry them through the feares they were under, and the tribulations they ſhould find in the world; he gives in the joyes of heaven to carry them through the ſorrowes on earth, and the joyes exceede the ſorrowes, as Heaven doth Earth. If God deale thus with his people, that when he leads them into ſuffering and difficult worke, yet then they have a greater income of ſtrength then ſervice, of joy then ſorrow, of reſt in God, then trouble from the world; then ſurely this way of Gods working the will of his people over to his will, is not a hard, but a pleaſing worke, and all theſe Scriptures makes this good; That God when he brings over the will of his people to his owne will, doth not make them comfortleſſe, joyleſſe people, but gives in heights and fuller joyes and contentments into the ſoul, ſo that the ſoule makes choiſe of God, to delight it ſelfe in, and give it ſelfe up to, this reſignation *Not my will but thy will be done O Father.*

Fifthly, and laſtly, When God brings over his peoples will to his owne, he convinceth them, and makes them to believe, that their owne preſent, future, and eternall good is bound up in this will, So that as God workes his will upon his people, it is not ſo hard a work as the world thinks, for Saints to ſurrender up their will unto the will of God; God dealt thus by *Noah*, it was his will that *Noah* ſhould build an Arke, to ſave himſelfe and his Family from periſhing with the olde World. God convinceth him, and makes him to believe, that the preſent and future good of himſelfe and family was in the thing, & immediately *Noah's* will was as Gods will; for he being warned of God by faith (ſayes the Text) *he builded an Arke*, Heb. 11.7. So *Peter*, though at firſt he denyed our Saviour to waſh his feet; yet when Chriſt told him, *that if hee*

waſhed him not he had no part in him; nay then ſayes he, *not only my feete, but alſo my hands and my head, John* 13. 8, 9. This fully proves the thing in hand, *Peter's* will oppoſed Chriſts; now our Saviour to bring over *Peter's* will to himſelfe, takes this courſe, ſhewes him and convinceth him, that his owne good was in ſubmitting to his wil. The Apoſtle no ſooner believes this, but our Saviour hath his end; nay then Lord *not my will, but thy will be done*; *not only my feete, but alſo my hands and my head.* The Apoſtle *Paul* in *Phil.* 4 12, 13. tels us, *he knew both how to be abaſed, and how to abound, to be full, and ſuffer hunger, to abound, and ſuffer neede. I can doe all things through Chriſt that ſtrengthens me.* That is, he could in all conditions give up his will to God; not diſpute with any of Gods will, but ſubmit to all. And me-thinkes the ſame Apoſtle in *Rom.* 8. 28. gives us the ground of this ſweete and heavenly frame of Spirit in him; *For* (ſayes he) *we know that all things worke together for good to them that love God, to them who are the called according to his purpoſe.* That is, the good of Gods Elect in all the will of God; God wils nothing, but what ſhall worke together for this good: ſo that my ſoule believing of this, I can give up my whole will to God. I know what ever he doth my good is in it, therefore whether God in this life make me to want or abound, I am content in both, and chooſe his will for my will, becauſe I am convinced, and doe verily believe that my good is in it; I have this faith in Chriſt, that my good is in all God doth, therefore I can ſubmit to Gods will, *and doe all things through Chriſt that ſtrengthens me.* Thus God in Chriſt enables his people to give up their wils to him by convincing them and making them believe that their owne good is in his will; So that gather up all theſe together, and it will plainly appear, that it is ignorance of God and his wayes in any ſoule that ſhall make this objection, that Gods wayes upon the ſoules of his people are hard and burthenſome wayes, ſuch as if a man once centers into and gives up his will to Gods will, then he muſt be ever croſſing and denying himſelfe, making the way to heaven without any pleaſure or joy on earth. This is falſe; for,

Firſt, God gives what he commands, then his commands cannot be hard.

Secondly, He leads his children, he doth not drive them, hee winnes and overcomes them by his love, he doth not force them.

Third.

Thirdly, Hee changes the objects and affections of the ſoule, and ſo overcomes the will.

Fourthly, He gives in higher and fuller joyes and contentments into the ſoules of his people when he melteth them into his owne will then they had at any time, or at all times before.

And laſtly, God convinceth and maketh the ſoules of his people to believe that their good is bound up in his will. This way of working muſt needs convince, that the worke, the way, and the end of God is ſweete, ſafe, and pleaſant to the ſoules of his people when he brings them to this frame of ſpirit to ſay in ſincerity; *Not my will, but thy will be done, O Father.*

Doubtleſſe it will be worthy of our paines to conſider the benefits that doe accrue the ſoules of Gods people in having their wils involved into the will of the holy God.

Firſt, This giving up our wills to the will of God, it lifts up, and magnifies the glory of God in his love, power and wiſdome, upon our own ſoules, and in the World.

By this Saints declare to all the World, that they have found more ſweetneſſe in Gods love then in theirs, becauſe they have given themſelves from the world, to be ruled by, and ſatisfied with his love.

Abraham did this in an eminent manner, when he left his Fathers houſe to follow the will and command of God; It ſpeakes plainly this, there is moſt love in God, therefore the ſoul loves alwayes to be with God, and to that end hath given it ſelf wholly up to God, and that it reſteth upon the power of God to defend it, and therefore gives up himſelfe and his will to Gods worke, and leaves his protection in all his worke to Gods power; Sure *Abraham* did ſo, for the Text tels us, *he knew not the place to which he went*; then he could not know the dangers hee ſhould meete withall; but he knew whom he had truſted, and under what protection he was, namely the power of the Almighty God, to whom he had committed his owne will and way; this alſo doth much manifeſt the glory and wiſdome of God, when his people give up their wils to his, what is it but a declaring, Lord, wee are folly, but thou art wiſdome, ſwallow us up into thy ſelfe, that wee may be wiſe in thy wiſdome; let our fooliſh wils appeare no more, but thy will and thy wiſdome; Let Chriſt be our wiſdome, lift up thy ſelfe in us, the

ſoule gives up it ſelfe to God, becauſe it would appeare no more in it ſelfe but in God: as *Paul.* not in his owne righteouſneſſe which is of the Law, but in Chriſt the righteouſneſſe of God; Now doth not this plainly appeare that the ſoule judgeth Gods love better then all other love? His power above all other power, and Gods wiſdome to exceede all his owne, and the wiſedome of the World, elſe why doth the ſoule in its will give up it ſelfe to the will of God. So the Apoſtle *Paul, I through Chriſt can doe all things.* He would not ſo much as mention himſelfe; I have given my ſelfe up to Chriſt (ſayes hee) and what is done Chriſt doth it in me, I have found his love, his power, and his wiſdome better then my owne, or any beſides; therefore I have given my ſelfe up to him, and I act in him.

How exceedingly doth this frame of Spirit declare the glory of God; this frame of will to Gods will was in the Diſciples, *Luke* 5. 5. When Chriſt bid them caſt their net into the Sea againe; they told him *They had toyled all night and caught nothing; yet nevertheleſſe at thy word wee will let downe the net.* How doth this manifeſt their love to Chriſt in obeying him contrary to all their reaſon and experience of that nights labour, alſo it magnifies the power of Chriſt: As if they had ſaid, wee will caſt it in at thy command, for thou haſt power to make our labour ſucceſſefull; ſo it doth the wiſdome of Chriſt, thou art wiſer then all wee, therefore wee will obey, not diſpute thy commands; marke that clauſe (*yet nevertheleſſe*) *at thy word wee will let downe the net.* As if they had ſaid, ſhould wee owne our wills to be our owne, we ſhould findearguments enough in our fleſh to diſpute thy commands. Yet nevertheleſſe, that there be ſo many fleſhly arguments againſt thy command, yet our wills being thine we readily obey; this nevertheleſſe gives the more glory to the love, power, and wiſdome of God.

A ſecond Benefit of the will of man given up to the will of God, is this, That it takes the ſoule off from vain and needleſſe purſuits and enquiries, and wholly puts it upon ſeeking after the will of God; when the ſoule is brought to this, to ſeek and have all its light, life, and ſtrength from God, it then ſeekes no where elſe; ſo when it hath given it ſelfe up wholly to be acted and diſpoſed of by God, then it lookes for nothing but God to manifeſt his will in what the ſoule or body ſhould doe or ſuffer. This ſingle

object is a mighty advantage to a beleeving ſoule; how miſerably are ſuch poore hearts puzled, which have more then this ſingle object to look to for rules to act by, ſuch as when God by his providence brings them to a triall, that they muſt act or declare for or againſt him, own him or deny him before men, then they have ſtruglings within themſelves. Firſt, to know (after the manner of men) which is the ſtrongeſt ſide; and if they find that, yet they feare leſt it ſhould not continue; ſo they would ſeemingly own God, but yet dare not let goe the arm of fleſh; they know not how to truſt Gods power and wiſdome above the power and wiſdome of the world, and this makes them ſay one thing one day, and another the next; this uncertainty and perplexity in mens ſpirits, ariſeth from hence, that God is not their ſingle object, they would doe that which cannot be, ſerve God and Mammon too, they are ambitious, and would be alwayes uppermoſt, therefore they keep their wills in their own hands, that they may as they think, be able alwayes to gratifie the ſtrongeſt party. But this makes miſerable worke in the ſoule, and altogether unfixes the motions. You ſhall never tell where to have that man, that cannot tell where to be himſelfe. He muſt turn with the wind, and unleſſe you can tell where and when the wind will change, you ſhall never know how to find him. This is miſery enough for any man, and it is great pitie that any ſuch man, or men, ſhould have power to make more miſerable then themſelves; But the miſery of this man ſets forth the beauty and the benefit of that will which is wholly given up to God, and to whom God is the ſingle object it looks after. When God brings forth the ſoule to diſcover it ſelfe to the world, it goes to God and beggs of him to diſcover and manifeſt his will concerning its motion; For, ſayes he, Lord thou knoweſt I have no will of my own, my will is in thee, thou muſt diſcover thy will, before I can know or doe my duty. Now when the ſoule is fixed upon this ſingle object, it is free from all thoſe poore and low diſtracting conſiderations; and though he be made to wait a while to know Gods way, yet he waits patiently, becauſe he knows he hath pitched upon an object that cannot deceive him: and upon a faithfull God that will make known himſelfe to him, ſo that both waiting and working, hath a ſettledneſſe in it, where God is the ſingle object of any ſoul, and God is ſo when the will of man is brought over to his will, it hath

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then nothing to enquire after but the will of God, and what ever ſoule hath that ſingly in his eye ſhall never want a cleare object; for God will never hide himſelfe from that heart which he inclines to enquire after him, much leſſe to ſuch a ſoule as hath reſigned it ſelfe wholly up to God, to ſee with his eyes, to hear with his eares, and to work with his hands, to know nor doe nothing but Gods will in his Spirit. God can never leave that ſoul to it ſelfe, which hath given it ſelfe up to God. And this is the language of ſuch a ſoule, when as duty, worſhip, and ſervice is required of it, Shew me the will and command of my God in what you require, and I ſhall ſoon obey, otherwiſe I muſt deny what you require, untill I ſee it be the will of my God, for there is my will bound up; and truly where God appeares not, I muſt deny my ſelfe to you and all fleſh; For I am not my own but Gods and cannot act but by the command and in the ſtrength of my God, it is not my will nor your will, but Gods will that my ſpirit can yeeld obedience to, for God is my ſingle object upon whom I look, and from whom onely I can receive light in what I ſhould doe, and ſtrength to act according to that light. This is a great and glorious benefit which comes into that ſoule whoſe will is given up to the will of God, it enquires for God, and purſues after the knowledge of his will in all things; for this is the breathing of his ſpirit to God, *Not my will but thy will be done.*

A third Benefit of our wills given up to Gods will, is this, It carries the ſoule reſolvedly and ſtedily to its duty, and leaveth the iſſue and ſucceſſe to God. If God make knowne his will to this ſoule, it doth not protract its obedience till God hath made known unto him in particular what ſhall be the iſſue of that he requires, but makes this concluſion. The duty is mine, now God hath declared himſelfe in it, and the ſucceſſe is Gods, it is in a ſafe hand, and I know in the generall it ſhall be good, becauſe it is in God, and comes from God; but let God take his owne time to declare that, he hath at preſent made known his wil concerning my work, my enquiry is now at an end. and I wil obey. *Queene Heſter* is an eminent example in this, when as God by *Mordecai* had ſhewed his wills and her duty in that great and weighty buſineſſe of her interceding with King *Ahaſuerus* for altering of his decree that was to take away the life of *Mordecai*, and all the *Je-*

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wiſh Nation, though in the performance of this work ſhe muſt go into the King without his ſending for her, which was not according to the law, and in which ſhee hazarded the loſſe of her life as well as her petition; yet duty being made known, ſhee reſolves to obey, though ignorant of the ſucceſſe, ſhee takes up the duty with theſe words in her mouth, *If I periſh I periſh.* This is a reſolved duty that comes from a ſtedy ſoule which hath given it ſelfe up to God, as if ſhe had ſaid, If the iſſue be to periſh, I ſhall willingly take up that when God declares himſelfe in it; but at the preſent God hath declared his will that I ſhould goe, and that will of God I ſhall obey though I periſh; ſhe doth not ſtay to know the iſſue before ſhe goes, whether periſh or not periſh, but ſhe obeyes the command, & leaveth it to God in his own time to make known his will in the ſucceſſe as well as the work, whether it be periſhing or not. It was a pretious ſpirit, yea it was the ſpirit of God in her, and it is the ſame ſpirit that brings over the wil of Saints to the will of God, and makes them to be ſtedy and reſolved in their duty. It was thus with *Paul*, he could not forbear his going to *Jeruſalem*, though his friends begged him with tears, and he knew bonds ſhould take hold on him there, yet neverthe-leſſe God had declared his will for him to goe, and goe he muſt, his will was as Gods will, and that manifeſted his obedience is ſtedy and reſolved. So it is reported of *Luther* that he ſhould ſay, he would goe and preach the Goſpel, though he met with as many Devils as tiles on the houſe. *Difficulties cannot hinder duties in ſuch a ſoule as hath given it ſelfe and its will up to God*, when God doth but declare his will; for that is all which ſoules look after, and when God hath declared that, the ſoule takes it up reſolvedly to obey it, and caſts it ſelfe and whole worke and wayes upon God, that he would own him and his work, ſo as to carry the ſoul through it, according to the glory of his mighty power, whereby is able to work all things to himſelfe, and leaves the iſſue in Gods hand to the ſame end, the glory of his Name, ſaying to God, *Not my will but thy will be done.*

A fourth Benefit of our wils being ſurrendred up to the will of God, is this, It ſanctifies and beautifies the life and converſation of Saints with the image and preſence of God. If the wil of God be that fountaine which giveth life to all our motion, then ſurely that motion will be the life of God: that ſoul which

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will take up no practice upon truſt, but doth try all, and make Gods will the touch-ſtone to try them, ſhall be ſure never to be deceived with copper in ſtead of gold; that ſoule which wil embrace nothing but what God ſhall firſt approve of, is in a ſure way of keeping it ſelfe pure and undefiled. Now this is the frame of Spirit which is in ſuch ſoules as have given up their wills to Gods wil; for their wils being in God, they wil be ſure to ſee his will in all they doe, they can take up no practice but what they have his precept for, and they will give you this for an unanſwerable reaſon, They have no will but what is in God, therefore can take up nor obey no worke, nor wil, but what is the worke and wil of God. And ſuch as walk by this Rule, ſayes the Apoſtle, *Peace be to them and to the Iſrael of God.* God is ſuch a Rule as can produce no other end, and what ever ſoule takes its work onely from Gods will, muſt needs be doing the will of God. which is in a few words to be holy as God is holy; to bring forth the fruits of righteouſneſſe, becauſe what that ſoul receives, is from a righteous God; that ſoul which hath all from God, is alwayes with God, and the preſence of God changes ſoules into his own image, and that ſoule which hath its wil in God, muſt needs have God in his wil and work, which wil certainly make a holy wil and a holy work, becauſe both are made by a holy God.

The new Creature is the moſt glorious being on earth, for it is God in the Creature; now this is the wil of man ſwallowed up in the will of God, put forth in the ſoule and life of man; And this is the ſoule that ſpeakes to God truly in the ſpirit, *Not my will but thy will be done, O Father.*

Fifthly and laſtly, When our wils are melted into the wil of God it puts the ſoule and ſpirit into a quiet, peaceable, reſtfull, and ſerene condition, and it muſt needs be ſo upon this conſideration. For what can make it otherwiſe, when all things worke according to the deſires of that ſoule; every thing diſtinct, and all things together, perfects the end, that this ſoule drives at, and the ſoule knowes it, therefore muſt needs be at reſt; the property of this ſoule is, it hath its wil in God, and deſires the fulfilling and accompliſhment of no others wil but the wil of God. Now tel me, what can diſturb the peace of this ſoule? Nothing but what is able to fruſtrate God of his will, and that can be no created being, becauſe God that made it, can when he pleaſes, make

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it return to its firſt nothing; that ſoule hath its peace above diſturbance, which hath in it the fulfilling of the will of God; For all the working in Heaven and Earth, doe but fulfill the wil of God, and make up the peace and reſt of that ſoule which is bound up in the wil of God. And upon this conſideration our Saviour tels his people, That their joy ſhall no man take from them becauſe their joy and reſt is in God, above the reach of man or men: and this is the main reaſon of that vaſte difference that is in the ſpirits that live in him, and the men of the World that live in the World, in regard of the reſt and peace that is in the boſomes of the one, and the perplexing diſtractions that are in the hearts of the other. Sayes the ſoule that hath given up his will to God, I am at reſt, for I know in all the workings in the world, he is perfecting his own will, and ſetting up his owne glory; and his wil is my wil; if Gods will be done, I have all done that my ſoule deſires, therefore nothing can diſturb my reſt. But now ask the worldling how is it with him in point of reſt? O (ſayes he) never worſe, the world is ſo unquiet, ſo full of trouble, hazards, and change, that a man cannot tell where he is ſafe, nor when he is wel, nor doe we know when it will be better, when ſome hopes of reſt appeare, then new troubles nip that in the bud, ſo that I am hopeleſſe of any reſt in the world. That is very true, ſayes the gracious ſoule, for the earth that muſt be ſhaken, and is ever ſhaking, was never made for a place of reſt; but did you enjoy God, and live in the fulneſſe of that love which ſoules live in that have given themſelves up to God, your mournings would be turned into joyes, and your ſad complainings into high admirings of the power and wiſdome of God, that makes all things, perfects his ends, and lifts up his glory. Truly, ſayes this ſoule, I remember the time when it was with me as with *David*, my heart repined to ſee the wicked fat and flonriſh; but ſince my wil hath been mouſded into the will of God, I can repine at nothing, becauſe now I know all things ſhall fulfill the wil of God. I have knowne the time when my ſpirit hath been diſturbed if God ſhould ſeeme to ſet me aſide, and uſe others in my place to doe his work; ut truly no ſuch thing diſturbs me now, my will is in Gods wil, for it is the wil and work of God to be done, that I mind; not the inſtrument that doth it; nay, Gods will in altering of his inſtruments, ſatisfies me as much as any other part of his will: for it is

the doing of his will that I reſt in, and this makes me alwayes at reſt, becauſe God is alwayes accompliſhing his own will: therefore, ſayes the Pſalmiſt, in the 45. Pſalme *I will not feare nor be diſquieted, though the earth be removed, and the mountaines carried into the midſt of the Sea, though the waters thereof roare and be troubled, though the mountaines ſhake with the ſwelling thereof.* No, why not? What is the reaſon of it? *Why the Lord of Hoſts is with us, the God of Jacob is our refuge.* This is the reaſon, He lived in the power, love, and faithfulneſſe of God, and ſo could not be moved; that which could move the earth, and carry away the mountaines, the great men and powers of it, could not diſquiet him, becauſe not remove him from his God. Our Saviour intimates thus much unto his Diſciples, *John* 14. *Let not your hearts be troubled, you beleeve in God, beleeve alſo in me.* (i.) Beleeve in God, live in God, and reſt on God through me, and your hearts will be at reſt. When the wil of Man centres in the will of God, the peace of God centres in the boſome of that man; When God makes any ſoule to ſit down in his wil, he doth alſo make that ſoule to be at reſt in his wil, and his love, till he take it up for ever into the fulneſſe of his glory.

This is an unparallel'd benefit which that ſoule enjoyes that hath given up his will to the will of God. We have an example of this in *David*, 2 *Sam.* 12. 16. whilſt the child was ſicke, he beſought the Lord for it; but when he knew the childe was dead, *He aroſe from the earth, waſhed and anointed himſelf, worſhipped God, and went to his own houſe, eate bread, and refreſhed himſelfe*, 19.20. And in the 22, 23. verſes, he tels us the reaſon of it. While the child was living, he beſought God for it, he could not tel but it might be his will that the child ſhould live; but when God had declared his will in the death of his child, that ſatisfied *David*, ſo that we ſee clearly, it was the will of God hee looked after, and that being revealed, the heart is at reſt; and it's only a heart that is thus bound up in God and his will, that can be at reſt. Gods will is either the reſt or the trouble of every ſoule; where it is the reſt, that ſoule muſt needs be at reſt, becauſe his wil ſhall alwayes be done; but where it is the trouble, that ſoul muſt ever bee in trouble, becauſe his will is ever fulfilling. Now it cannot but bee the reſt of that ſoule which hath its will in God, and diſquietments of ſuch wils, as are out of, and contrary to God; that ſoul muſt needs be at reſt, which hath his wil in Gods, becauſe let God

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ſtrip it of what he pleaſeth, yet it finds more in God, then it can loſe for God, more love, more life, more joy, more riches, more honours, and more pleaſures; then it muſt needs follow, more peace and quiet in ſuch ſpirits. The only way to be at peace & quiet, is to be out of our ſelves, and of the world in our wills, & in God. This ſoule gaines its will by loſing of it, he hath what he deſires, that in all times and things Gods will muſt be done on Earth as it is in heaven.

But if our hearts ſhould ask this queſtion, If there be ſuch great benefits that doe accrew to the ſoules of Gods people, in having their wils moulded into the will of the holy God; then what hinders that this work is not wrought upon the wil of every man?

To this I anſwer, There be three things eſpecially which hinder.

1 Ignorance of God.
2. Unbeliefe.
3. Love of the world.

Firſt, It is ignorance of God, in his love, and the working of his love, that makes the ſoule long to give up it ſelfe and its will to God, and this appeares clearly in what hath gone before. The blind man cannot judge of colours, & he that knows not an excellency, can never cloſe with it: it is all one to a ſwine whether he tramples upon pearles or peble-ſtones, he cannot diſtinguiſh. There is not a greater evidence of ignorance, then in ſuch a queſtion as was put to the Spouſe *What is there in thy beloved more then in other beloveds?* It is a ſigne they were ignorant of her beloved, that ſhould make queſtion what was in him more then in other beloveds; had they known him as ſhe did, they would have confeſſed he had been the faireſt among ten thouſand, and admired his excellency, not compared it by a queſtion to poor low empty things. Now from this ignorance it ariſes, that men keep their wils to themſelves, and doe not ſurrender them up to God, becauſe they know not God, nor what gainers they ſhall bee in ſo doing.

Secondly, Unbeliefe, and this is the grand cauſe; for though men may have a fleſhly knowledge of God and Chriſt, yet if they know not God and Chriſt in ſpirit, there will be no truſting in them, nor believing on them; and there can never be a reſigning the will over to God. All the eminent examples which

we have in Scripture of this giving up the will to Gods wil, we ſhal find it in the fruits of faith, *Heb.* 11.7. *By faith Noah obeyed the wil of God and builded an Arke.* 8.9. verſes. So by faith *Abraham* gave his wil up to God, in leaving the place he was in, to goe to a ſtrange countrey which he did not know, and ſoj urned in the Land of promiſe as a ſtranger. And in the 17. verſe, when God tried *Abraham* in that ſuperlative ſtreight to the fleſh, whether he had given up his wil to Gods wil in commanding him to offer up his ſonne *Iſaac*, the Text ſaith, *By faith he did it*; he had by faith reſigned np his own wil to Gods, & did believe Gods wil better for him then his ow ne, ſo b / faith be obeyed. verſe 23. It was by faith *Moſes* parents hid him three moneths, that their wil was Gods wil comes from faith. So by faith *Moſes* when he came to yeares, obeyed Gods wil, and left *Pharoahs* Court. And by faith the children of *Iſrael* gave up their wils to God, and followed his wil through the red Sea and the long wilderneſſe into *Canaan*. Thus it is beliefe in God that centers the wil in God; and ſo conſequently unbeliefe that keepes off the will from centring in God.

Thirdly and laſtly, inordinate love to the world keeps off the wil of man from cloſing with Chriſt; they are affraid to loſe ſomething of the world, if they give up their wils to Chriſt. This made the *Gadarens* to deſire Chriſt to depart out of their Coaſt, *Mark* 5.17. becauſe in the fulfilling of his will when as he caſt the Legions of Devils out of the man, and ſuffered them to goe into the ſwine ſo *that the ſwine ran into the Sea and were drowned*; they deſired no more of his wil to be done, if it took away their ſwine. This worlds love is ſwiniſh love, it loves not that Gods wil ſhould be done, if in the fulfilling of it there be but a cropping of any creature bud. This love puts a great value upon the things and eſteem of the world and therefore refuſeth to give up its wil to God, becauſe he ſeeth that the wil of God commands the offering up of an *Iſaac*, and he not being acquainted with the ſpiritual incoming of God to his ſoule, nor beleeving the love and faithfulneſſe of God, refuſeth to reſigne up his wil to God: but as the unjuſt Steward would make friends of the unrighteous *Mammon*, gives up his will to the poſſeſſing and eſteem of an empty world, values them more then God, loves them better then God, and therefore give up their wil to the world and not to God, reading this

this leſſon backeward, and ſay to God, not thy will, but our will be done.

This truth is full of beauty in its information, and in the application of it, and the ſoule cloſing with it, it makes an exceeding glorious Chriſtian.

Firſt, It informes us whence all trouble and reſt both within us & without us do ariſe; and that is clearly in this from our wils out of God, & our wils in God; that will which is not in God, is in oppoſition to God, & ſo is God to it; now hence it is that all troubles ariſe both within & without the ſoul, becauſe God is always fulfilling his owne will; and this is a continual croſſing ſuch a wil as is out of God, that wil that lives in it ſelfe is tortured every moment of ſelfe-diſappointment, which doth follow it all its dayes, and in all its deſignes, becauſe it wils and deſigns contrary to God; Diſappointments are dreadfull things to ſuch a man as wils for himſelfe, and lives in his will, his will being diſappointed, in which his life was bound up, the man muſt needs be a life-leſſe miſerable man; this was the ground of *Pharoa's* troubles about the children of *Iſrael*, his will was in oppoſition to Gods will, in their going to worſhip God in the Wilderneſſe; God in every act of his providence was fulfilling his will, and this eate up the very bowels of *Pharoah*: and this is the very cauſe that makes thoſe tyrants over the conſciences of Gods people in theſe dayes ſo reſtleſſe, becauſe in oppoſition to them God is fulfilling his owne wil; Hee wil have his people free from their wils to worſhip him in his Spirit; and though they purſue with all their might to hinder this wil of God in his Saints, yet they imagine but a vaine thing, and ſhall compaſſe nothing in the concluſion but their owne ruine: God may ſuffer them ſo far to have their owne wils, as to drive Saints to the Red Sea; but all that ſhall fulfil Gods wil, not their wil; for then will God bring their greateſt diſappointment, and certaine ruine. This was alſo proud *Hamans* caſe, his wil was to deſtroy the whole Nation of the *Jewes*, as we may ſee in *Eſther* 3. But this was not Gods wil, *Haman* he deſignes according to his will; but it being without God, obſerve the fulneſſe of his diſappoitment, and the Juſtice of God returned into his own boſome. In *Eſther* 6. & *Eſther* 7. and verſ. 10. of Chap. 6. *The King asketh Haman what ſhould be done to the man the King would honour?* Doubtleſſe *Haman* thought

thought the King meant himſelfe, and therefore makes him this anſwer in *verſ.* 8. *Let the royall apparrel be brought which the King uſeth to weare, and the horſe that the King rideth upon, and the Crowne royall which is ſet upon his head, and let his apparell & horſe be delivered to the hands of one of the Kings moſt noble Princes, that they may aray the man withall, whom the King delights to honour, & bring him on horſe-back through the ſtreets of the City, and proclaim before him, thus ſhall be done to the man whom the King will honour.* It appeares cleare by this counſell, that ſelfe was in his heart; but obſerve in verſ. 10. the miſerable diſappointment of this proud ſelfiſh man, *Then the King ſaid unto Haman, make haſt, take the Apparrell and the Horſe as thou haſt ſaid, and doe even ſo to Mordecai the Jew that ſitteth at the Kings gate; let nothing faile of all that thou haſt ſpoken.*

Firſt, *Haman* is diſappointed in that he is not the man.

Secondly, To aggravate his miſery, *Mordecai* whom he hated he is the man; (for whom he had beene inventing death and diſhonour) God makes him the inſtrument to invent honours, and to compleat this miſerable diſappointment. *Haman* himſelfe muſt be the Kings ſervant to honour *Mordecai* whom he hated, we ſee by *Hamans* anſwers to the King, what proud and ſelfiſh men ſeeke after; but their wills being out of God, the higher they climb, the lower they fall, and the greater their expectations be, the fuller of miſery is their diſappointment; Yet the juſtice of God left not this proud cruel wrath, but brought him to be hanged upon the Gallowes of fifty cubits high, which he had in his wil appointed for *Mordecai.* This is the fruit of having our wils out of Gods wil; So *Jonah*, his will was the gourd ſhould continue; but that was not Gods will, therefore dye it muſt; now how doth this diſquiet the man, even ſo much that he ſeemes to juſtifie his anger; there was no cauſe of his diſcontent, but that his wil was not in Gods wil.

Secondly, This doth informe us whence this reſt & quiet that is in the boſomes of Gods people doth ariſe; namely in this, that their wils are in Gods wil; therefore when God declares his wil under any diſpenſation in the World, they are at reſt; for the appearance of his wil makes their reſt; all things beſides this brings diſquietments upon the ſpirit; but when the wil of God appeares, it ſilences all diſpute, and quiets all thoughts in the heart of him that

that hath given up his wil to Gods will; this ſoule doth not quarrel with, but kiſſeth the feete of God; when the will of God lay it there, it is in ſpirit at reſt upon a ſicke bed, becauſe of the will of God there. Diſappointments in the outward man do not ſeaſe upon this man to diſturbance, becauſe the wil of God is in them, and that is his reſt; he is beſt at reſt in that wherein he ſeeth moſt of Gods wil diſcovered to him, what ever it be in its owne nature; this ſoule can ſay with *David*, when Gods will appeares in it; *It is good for me I have beene afflicted*, and makes this the diſcovery of the good and evill of all he meddles with; namely, the wil of God. If Gods will appeare in it, he acknowledgeth it to be good; but if he ſee not that, he cannot own it as his good, or any thing for him to reſt in; for he reſts wholy in God, and it is nothing but the appearance of Gods wil that makes his Spirit at reſt under every diſpenſation of God, and from thence this ſoule hath a quiet being.

But againe, This truth doth informe us as Saints of our duty, to enquire after Gods will in all we do, or require others to doe. The wil of Chriſt was, that the wil of God ſhould be done; ſo is the wil of Saints in conformity to the wil of Chriſt their head; and if to be done, then ſurely to be known; Nay, Saints ought to doe nothing before they know the wil of God in it. If this rule were obſerved, there would not be ſo much doing and undoing as this uncertaine age affords. If God led men into what they doe, hee would ſo own them that they ſhould not be aſhamed of it; this is the true reaſon why men doe and undoe, becauſe in what they doe they ſeeke their owne wils, not Gods wil; but hee that hath given up his wil to Gods wil, before he works he wil ſee Gods wil, this is the true reaſon why the men of this World with all their power and policy cannot make Saints worſhip as they doe (the unknown God) or at leaſtwiſe in ſuch a manner as they know not, whether it be the wil of God or no. I ſay this is the reaſon, becauſe they are bound up in the wil of God, ſo that they cannot worſhip any unknown God, nor the God they know in any manner, but what he makes known to them, to be his wil that they ſhould worſhip him in. If men be trulyzealous for the worſhip of God, it can goe no farther then this; That ſuch as know him and his wil, ſhould worſhip him according to his wil made knowne to them; for any thing elſe cannot be the true

true worſhip of the true God. Now ſuch as know God and his will in truth, the ſpirit of truth, they are a willing people, to worſhip God according to his wil made known to them by his Spirit, in which they worſhip him. If this were ſeriouſly conſidered in the Spirit of God, it would appear to be the beauty of Saints not to act before light, to know Gods will, and ſo to doe it, therefore Saints ſhould be teaching one another in the Spirit, but not to force any where the Spirit hath not taught, then there is no neede of forcing; for the Spirit of God that teacheth, doth alſo leade his people into obeying of his truths and wil. The Saints in truth ſpeak thus in the ſpirit of truth to God: *Not my will*, nor the wil of any man or men, *but thy will be done*. Therefore Lord ſhew me thy wil, and it ſufficeth; he that rules ſhould enquire after the will of God to rule by: and he that is ruled, for the will of God to be the rule of his obedience. Oh that our Rulers did enquire after, and finde out this rule to rule by; *Then would righteouſneſſe flouriſh in the Land as a greene Bay-tree. and the branches of it would cover the Land, with that much deſired peace.* It is the want of this which makes the want of peace; did Governours and governed ſeeke Gods will and not their owne, both they and the Land would ſoone be at peace in the righteous wil of God. If men did truly enquire after Gods wil, that they might looſe their owne wils in his, the contending for our owne wils would be at an end, true reſt and peace would come into our ſoules and this Nation; for this is only true reſt to reſt in God and his wil.

But then how excellent is this in that ſoule, which doth in the Spirit of God truly apply it, and cloſe with it, that hath indeed its wil only in the wil of God, and deſires nothing to be done for it but the wil of God, nor in it, but Gods wil, nor to it but Gods wil, that deſires to thinke, ſpeake nor doe nothing but Gods wil; that hath but this one ſingle object to looke after, the wil of God, and finding that, hath found its joy, hope, peace, riches, glory aimes and ends, with all the good can be named, ſo that the ſoule can joy in the Lord alwayes, have this hope alwayes lively, his peace continually within him, his riches conſtantly by him, his glory certaine, becauſe above himſelfe in the wil of his God, and his aimes and ends certainly accompliſhed, becauſe he hath all theſe in God, his wil being only in the wil of God. The workings of God in the World, which perplexes other men,

men, ſatisfies this man, becauſe the will of God is done in them, and by them; this is indeed the very top-branch of Chriſtianity: this was Chriſts leſſon when he was going out of the world, and that ſoule which learns this leſſon is going with Chriſt out of the world, I mean not bodily, but ſpiritually; not the fleſh dying in the world, but his ſpirit dead to the world: as *Paul* crucified to the world, and the world to him, both agreed; he had as little ſpirit for the world, as the world had ſatisfaction for his ſpirit; his ſpirit was bound up in God, and that muſt needs make an excellent ſoule, which hath its all in God, and from God; its will ſo in God, that it can will nothing to be done, but the will of God, *Not my will, but thy will be done.*

CHAP. XII.

No man exceeds another in Excellency, but by received Mercies.

1 *Cor.* 4. *part of verſe* 7.

For who maketh thee to differ from another, and what haſt thou that thou didſt not receive?

THIS Scripture is to my underſtanding, one of the moſt humbling pieces to the fleſh, and fleſhly Pride of all men and women, that the whole Book of God affords: humility is the generall ſcope of the Apoſtle in it, and he hath very fitly ſuited his Arguments to his end; the Apoſtle both argues and proves his Argument in this Scripture by way of queſtion.

This Scripture may fitly be called a paire of queſtions, or a two-fold queſtion, and it ſpeaks moſt properly to a paire of grand luſts and ſins, that are in the hearts of all men and women by nature;

Namely, pride and peeviſh repining; Now to the finding out, and anſwering of theſe two in the Apoſtles language, I ſhall bend my meditations.

And firſt the proud heart: Now if you ask me a definition of a proud heart, I ſhall firſt anſwer in generall; the tree is known by the fruit, and the fruits are ſo many that they cannot be gathered all into ſo narrow a compaſſe: but ſo far as God doth enable me, I ſhall give light into it by theſe words following; namely, A proud heart is a heart lifted up in it ſelfe, deſpiſing all that are below it, and envying all that are above it.

Pharoah is a full teſtimony of this truth, *Exod.* 5. 2. when *Moſes* and *Aaron* went in and told *Pharoah*, *Thus ſaith the Lord God of Iſrael, let my people goe, that they may hold a feaſt with me in the Wilderneſſe.* Mark his anſwer, *And Pharoah ſaid, who is the Lord that I ſhould obey his voyce to let Iſrael goe?* As if he had ſaid, Doe you tell me of the Lord, is there any above me that ſhould require this people out of my hands?

Here is an exact embleme of a man lifted up in himſelfe, and deſpiſing of all below him and above him too: But when God by his judgements had forced him to let his people goe, in which God and his people were above *Pharoah*, ſee then how full of envy this proud man is to God and his people, that he muſters up all his ſtrength to hinder God in his deſigne, and to deſtroy his people; ſo that *Pharoah* is a full proofe to all theſe particulars of a proud heart.

That poor wretch *Herod* was alſo lifted up in himſelfe, who when he had made his Oration, and the people cryed out, *the voyce of God and not of man*, he took it to himſelfe, for that was his end to lift up himſelfe; this is the foundation principally of all proud hearts.

So *Nebuchadnezzar* in *Dan.* 8. 15. when he had threatned *Shadrach*, *Meſhech*, and *Abednego*, what he would doe to them, if they ſhould not at his command fall down and worſhip the golden Image which he had ſet up, that he would caſt them into the fiery furnace, *And who is that God that ſhall deliver you out of my hands.* This is indeed ſuperlative pride, the man in his own thoughts had ſet up himſelfe above God. So he that builded *Babell* tells us his deſigne, that he might ſay in the concluſion, *Is not this great Babell that I have built?* His proud heart was lifted up in himſelf, and

and that made his work ſutable to his heart, to liſt up his own name, ſo as he might call *Babell* which he had built.

Theſe alſo are the proper characters of proud *Haman*, he was ſo lifted up in himſelfe, that if poor *Mordecai* bow not his knee, the man is reſtleſſe, deſpiſeth him, plots his ruine, and with him all the Nation of the *Jews*, yea even *Eſther* the Queen that was above him. The proud man to ſet up ſelf, deſpiſes and envies all below him & above him; a proud heart is boundles in ſeeking to ſet up it ſelf.

So proud *Goliah* deſpiſed little *David*, thought him fit for nothing but to trample upon.

Theſe proofs of Scripture, with the ſpirituall diſcoveries of this ſin in our ſelves and others hearts and lives, will be teſtimony enough to prove the definition of a proud heart. That a proud heart is a heart lifted up in it ſelfe, deſpiſing all below it, and envying all above it.

It will well become humble Saints to conſider how fully the holy Ghoſt by the Apoſtle doth anſwer and ſilence this proud fleſh and ſpirit in every part of it, and that by way of queſtions which can receive no anſwer but in the plucking up of pride by the roots. As if the Apoſtle ſhould ſay, You that are lifted up in your ſelves, and make your boaſts of your own wiſdome, riches, ſtrength, power and greatneſſe above others, come you forth and anſwer me this queſtion, *Who maketh thee to differ from another, and what haſt thou which thou haſt not received?* Doeſt thou call the wiſdom ſtrength, power, and greatneſſe that God hath beſtowed on thee thy own? And is it thy buſineſſe to liſt up thy name by theſe? This is thy miſtake; thy pride is thy own indeed, thou mayeſt call thy ſelfe and the firſt *Adam* thy own originall for all ſin and evill; but God is onely the originall of all good: now if thou exceed theirs in evill, it will be no advantage to lift up thy ſelfe by; for the more ſinfull, the more miſerable thou art: but if thou exceed others in good, as knowledge and the like, thou haſt in this little reaſon to lift up thy ſelfe, for thou art not the originall that thou glorieſt in. It is what thou haſt received that makes thee to differ from another: wilt thou lift up thy ſelfe as if thou wert full, becauſe God is full? I tell thee O proud man, thy difference is from donation; thou art more then another, becauſe God gives thee more then another, not becauſe thou art more in thy ſelf: therefore ſhew me a reaſon why thou art lifted up in thy

ſelfe; wilt thou be proud of thy ſins, for thou haſt nothing elſe of thy own? Nay, it is thy ſin to be proud of any thing thou haſt received: Wilt thou lift up thy ſelfe in that which is anothers? Rob God of his glory to cover thy own face with it? Nay, wilt thou be ſo wicked as to make thy ſelfe as it were God? His wiſdome thine, and thy ſelfe the originall of his gifts? Thou forgetteſt and ſeemeſt to deny that thou haſt received that which makes thee to differ, when as thou goeſt about to ſet up thy ſelfe.

Againe, ſhew me thy reaſon why thou deſpiſeſt all that are below thee, and envyeſt ſuch as are above thee; is the one too low, and the other too high? Why conſider who 'tis that makes the difference in them, it is the ſame powerfull God that maketh thee to differ, by what thou haſt received more then thoſe below thee, and leſſe then ſuch as are above thee. Now thou canſt neither deſpiſe the one, nor envy the other, but thou do'ſt it to God in both; for the ſame wonder-working God which makes thee to differ in excellency and glory from them, makes them alſo to differ from thee in the ſame; what thou haſt thou haſt received, ſo have they: when thou canſt make one of thy hairs black or white, thou mayeſt have ſome ſeeming good to lift up thy ſelfe, and expect other channells to run into thee, but till then be ſilent: and if thou canſt not anſwer theſe queſtions, *Who maketh thee to differ from another? and what haſt thou that thou haſt not received?* Then for ſhame lay down thy ſelfe at the feet of that God from whom thou receivedſt all that good and excellency which makes thee to differ from the loweſt degree of ſin and miſery. This Scripture to a proud ſpirit, is like thoſe words of our Saviour to him that came to the marriage feaſt without a wedding garment, *Friend* (ſayes Chriſt) *how cameſt thou in hither, not having a wedding garment?* And the Text ſaith, *The man was ſpeechleſſe*; So truly I believe will every proud ſpirit be, that God puts to anſwer theſe queſtions, have nothing to ſay, but lie ſilent under this conviction, That God is all good, and himſelfe nothing but a ſpring of evill. From whence comes his Pride, but in that he differs not from other fleſh in a ſtate of nature: and I wiſh it could be truly affirmed, that Pride were not in any but ſuch as are in their naturall condition; But this I dare affirme, that ſo much Pride which is in any man or woman, ſo much of the old *Adam* is ſtill remaining

ning in that ſoule; for Pride is a fruit of the fleſh, and is that which God hates, and ſets himſelfe againſt. I may ſay of Pride it is the originall of the Devill, and there is no ſin in the ſoule of man or woman which gives the Devill more ſervice then this doth.

We have in what hath gone before had ſome weak diſcoveries of the principles of it. If the Spirit of God be our light, it will not be loſt time nor pains to look into the practiſes of thoſe principles in theſe few following particulars.

As firſt. The proud man ſeeks to raiſe up himſelfe, and not in all to lift up God higher then himſelf; His work is all climbing work, he cannot endure to have any man above him, this is that he plots for and acts for; namely, to lift up his own name, and his own will. He is very induſtrious to build *Babell*, that he might ſay, *This is great Babell that I have builded*. He ſeeks to be uppermoſt, that all law and rule may come from his lips; and if this be oppoſed, the man is abundantly enraged, as appears by *Nebuchadnezzar*, when his viſage was changed by his wrath, and he commanded the fiery furnace to he heat ſeven times hotter then before, and that *Shadrach*, *Meſhech*, and *Abednego*, ſhould be caſt into it, becauſe they diſobeyed his commands, and would not fall down to worſhip the Image he had ſet up; this very thing is the practiſe of all proud hearts ſo far as they can reach; God chaines up ſuch ſpirits as he did Sathan from *Job*; but this is properly their hearts, and ſo far as their chaine will goe, they practiſe: The proud man makes uſe of one ſtep to advance him to another, but not in any to lift up God above himſelfe, for that is a contradiction to the principles he acts by; where God is lifted up, there the fleſh is thrown down: But the proud mans glory is his fleſh, not God, and that is really his buſineſſe where ever he is, to lift up himſelfe, and it is the diſquietment of his ſoule when this deſigne doth not proſper; but let ſuch ſpirits take the Apoſtles queſtions to anſwer, *Who maketh thee to differ? and what haſt thou that thou haſt not received?* Doſt thou know thy originall, and by what power thy progreſſe hath been made from ſtep to ſtep? Haſt thou mounted with thy own wings, and climbed up to what thou art with thy own hands? Or haſt thou received that by which thou differeſt from another? Look upon dead bones, and tell me if they can live; if you ſay no, I ſay it is your ignorance, they can

live

live by the ſame power you live, you that were dead clay, live by what you have received, ſo can theſe dead bones. Where the Spirit of God ſets home theſe queſtions upon any ſoule, it will not onely ſilence, but crucifie this principle and practice of pride in it.

Secondly, a proud mans practice is to keep others under him, that he may keep up himſelfe, to make the comforts of other men, the footſtool of his pride, to trample others into nothing, that he might make himſelfe all. So did proud *Haman* in his heart and deſigne againſt poor *Mordecai*, and the whole Nation of the *Jewes*. Pride is a luſt that burns up others to maintain it ſelfe, and builds upon thoſe aſhes, it muſt either have the knee or the life of all that ſtand before it, he that will not bow muſt break, when a proud man is ſupream in power. For this is the improvement of his power, to keep others under that he may keep himſelfe up. The proud man is ſo malicious, that he would have none happy but himſelfe, and therefore makes the proprieties of other men a ſacrifice to this his luſt, and ſo pleaſeth himſelfe for a few moments, like thoſe that have the crackling of thornes under a pot for their joy; but the Apoſtles queſtion (*Who maketh thee to differ, and what haſt thou that thou didſt not receive?*) will be as hard to the proud man in this practice, as in the former: for he that onely differs by what he receives, will but ill juſtifie his trampling upon another, that hath not received ſo much as himſelfe. When God that gives the talents, makes enquiry after the improvement of them, and finds it to be onely ſo, he will not give the teſtimony, nor the truſt of *Well done good and faithfull ſervant*, to ſuch a ſoule. God makes it his glory to lift up his people, to make them heirs of himſelfe, joynt heires with Chriſt in glory. Therefore the proud man that keeps others under, that he may keep up himſelfe, hath not his precept, principle, practice nor example from God, and therefore hath no reaſon to expect, that in his way of pride God ſhould either own him, or proſper him; but that God in lifting up of his own glory, ſhould trample the proud man under his feet, as he doth others for the keeping up of himſelfe.

Thirdly, a proud man he ſcorns and ſlights ſuch as are below him, becauſe he is above them, he ſcorns and ſlights them in their counſels, in their kindneſſes, and in their requeſts. A proud man ſcorns

that

that he which hath leſſe power and greatneſſe then himſelfe, ſhould adviſe him, and from hence ſlights the counſell, and if the poore man ſerve the proud man with kindneſſe, he takes it as duty, ſo ſlights the love, and ſcorns the man and his ſervice. And if he make requeſt to him, nay though it be for juſtice; if he doe not admire him, he muſt keep off, and know his diſtance, and he ſhall be heard at leaſure, he is not of magnitude enough for his conſideration, he is above low perſons and things in his thoughts, he cannot looke upon any thing below him, with any other eye then an eye of ſcorn, as the proud Phariſee upon the poor Publican. This practice in proud men and women, doth better diſcover it ſelfe then any pen can doe it: but to ſuch I ſhall alſo give the Apoſtles two queſtions, *Who maketh thee to differ? and what haſt thou that thou didſt not receive?* And when they ſhall be anſwered, I beleeve both the principle and this practice of pride will be rooted out of the heart, when the ſoul is made to confeſſe that God makes it to differ: and it hath received all its excellencies from God, it will then ſcorn none below it ſelfe, but by ſuch an object conſider from what God hath raiſed it, and admire that power and goodneſſe which hath beſtowed excellencies upon it, pitying not ſcorning any below it ſelfe.

Fourthly, a proud man when he hath any power, will ſoon be impoſing beyond the juſt limits of his power. A proud man is in nothing more diſcovered, then by his impoſitions, it is the pride of his heart, puts his power upon impoſing; ele ſays that heart, my power will not be known. Now when pride ſets power on work, it carries it quickly beyond its bounds: Pride is a ſwelling luſt, very hard to be bound; but where it is chiefe in the heart, and gives rule to the Power which is in the hand, that hand and heart ſoon forgets its bounds. We have an example of this in the Decrees of *Darius* the King, *Daniel* 6. his Pride, though his Power had no bounds becauſe he was a King, therefore he makes a Decree, according to the advice of his wicked Councell, which was ſutable to his own proud heart: *That whoſoever ſhall aſk a petition of any God or Man for thirty days, ſave of himſelf, ſhould be caſt into the Lyons Den.* The ground of this Decree was to make a ſnare for *Daniel*, whom they confeſſe (in the fourth verſe) to be faithfull to the Kingdome, and that they had no hopes though they ſought to deſtroy him, but they knew he was as faithfull to his God, as to the

the Kingdome, ſo that if a Decree were made againſt his worſhiping of God, that would reach him. I ſhall forbear to open this Scripture in this place, becauſe it is not ſo proper to the thing in hand, though I believe the doing of it would open the hearts and practices of many men in our dayes; but onely make uſe of it thus far, to prove that Pride in men of power makes them to impoſe beyond their power to ſet themſelves above God, and make Decrees againſt God, in ſtead of defending the praiſe-worthy, to make Laws againſt that which is praiſe-worthy, becauſe God hath ſet or ſuffered them to be in the throne amongſt men, they put forth their power into the throne of God; namely, the conſcience of his people. That power which Pride ſets to work, ſticks at no Decrees: If men that would lay ſnares for the people of God to deſtroy them, come and deſire this Power to make Lawes and Decrees how Gods people ſhall worſhip him, or that they ſhall not worſhip him at all; theſe Decrees ſhall ſoon have their hand and ſeale. The Devill doth make Power by Pride fit and ready to oppoſe any thing of God, and to impoſe any thing upon the people of God; it is the property of Pride to ſeek the ruine of ſuch as bear the Image of the humble God. Now if nothing can be laid to their charge of unfaithfulneſſe to the place or people where they live, then a Decree concerning the worſhipping of their God muſt be made to reach them, though ſuch as make it, goe beyond their power, that ſhall not be ſtuck at where Pride guides the hand. Pride ſeeks power to make that its ſervant; that which Pride wills, the Power it hath, ſhall work: Power in the hand ſerves Pride in the heart, and therefore keeps not within its bounds, becauſe it is the ſervant of Pride. But to this alſo the Apoſtles queſtions are very proper, *Who makes thee to differ? and what haſt thou that thou haſt not received?* Is thy power thy own, or muſt thou account for it? When the Lord calls his ſervants to give an account of their Talents, doſt thou differ in this that thou haſt more power then others? tell me, *Who made thee to differ?* Is thy power originally in thy ſelfe, or didſt thou receive it from God? Thou wilt not ſay thou art thy own originall, becauſe thy periſhing condition will diſprove thee; well then, God is: now tell me how thou wilt anſwer God in going beyond thy received power, eſpecially when the ſame hand that gave thee power, gave thee alſo a rule to bound that power by, that thou ſhouldſt not be a

terror

terrour to good workes but to evil: Therefore he that doth good, ſhould not be afraid of the power. For the end of power is from God, to protect and defend thoſe that doe good, & walk praiſe-worthy. Now that proud heart which puts forth the power that is in its hands, beyond theſe bounds, will have a ſad appearance before God at the day of account. His pride that over-actes his power, will not then excuſe him, but condemne him; and it will then be his chains of miſery to conſider how his pride hath in his power out-run the bounds that God hath ſet him, and exceeded the latitude of that commiſſion which he had received. But this s the effect of power when it is in the hands of a proud heart,

Fifthly and laſtly, A proud heart is proud of it ſelfe, of what it is, & what it hath, of its gifts, ornaments and qualifications, you ſhall finde ſome proud of beauty, that at moſt is but skinne deep, and ſome ſo wicked as to paint their skinnes, to make a ſubject for their pride. Such as have their beauty by nature, without art, muſt know this, that they have received it, if in that they differ from others, and that one ſtorme of ſickneſſe can blaſt it, which their fleſh is capable of, and as ſubject to as any others, and that there is a certaintie of time for pale and grim death to take up its habitation in thoſe faces, ſo that they have little reaſon to be puffed up with periſhing beauty, that which muſt as certainly fade as the flower in the field. You ſhall ſee another proud of his honourable Titles as he calls them; and truly this is the emptieſt of all bubbles, it is but a breath, it coſte him but little that gives it, he wil ſpend as much breath upon the loweſt ſubject that affords him matter of diſcourſe, theſe Titles are indeed the pleaſing dreams of deluded fancies, if put in one eqnall ballance, and held by a ſteady hand, *Sir*, will weigh as heavy as your Honour. But if honour be given where honour is due, according to Gods rule in his word, there honour is more then a title. I but there it will be no ſubject of pride, but humility: for ſuch as are honorable in ſpending, and being ſpent for God (and other true honour I know none) ſuch as I ſay doe well know they have received all from his fulneſſe, which maketh them to differ from others, and therefore their buſineſſe is to lift up God, and not themſelves, and if to glory, to glory in the originall of their honour, which is God himſelfe.

Another it may be, is proud of his wealth, which he hath, as he thinkes in his own hands, more glittering clay then his poor neighbours have, and therefore he thinkes himſelfe great, Lord of all, and to be ſerved and obſerved by all; he forgets that it is uncertain riches, which make themſelves wings and flye away, he remembers not the caſe of *Job*, that was ſtript of all his great poſſeſſions in a few moments. Sure I am, ſuch as are proud upon this account, did never ſpiritually underſtand and conſider the Apoſtles queſtions in this Scripture, *Who maketh thee to differ? And what haſt thou that thou haſt not received?*

Another man he is proud of his wit, good language, learning, and good education. I confeſſe theſe are very good when ſanctified to ſuch as attain them; but exceedingly abuſed when they are made the ſubjects of pride; thou canſt not deny but theſe are received gifts and qualifications, where then is the ground for pride, why doſt thou glory as if thou hadſt not received them? Thy wit thus abuſed, may juſtly be called home again, and thou left a foole for thy paines. Hee that is proud of his wit forfeits his wiſdom, & is no better then a witty Foole in the eye of a humble wiſe man, who juſtly counts him a Foole that is proud of his wit and parts, becauſe he that is truly wiſe, is humbled by what he receives, and not made proud by it. This root of pride hath a numberleſſe number of branches, but this one Scripture cuts them all off, and tels the proud man plainly. You have nothing to be proud of, what ever you have you have received, and if you differ from others, it is becauſe you have received more then they. It is reported of the Popiſh Religion, that they hold ignorance to be the mother of Devotion, I may truly ſay, becauſe I can make it good, that ignorance is the mother of pride. For whoſoever is proud muſt needs be ignorant, That what they have it is received. Were this truth ſpiritually underſtood, it would pluck the wings of pride, and make the peacockes plume to fall, to conſider that he ſtands upon anothers legges, ſees with anothers eyes, acts by anothers ſtrength, and is nothing but what he receives from a fountain, which he cannot command (and that is God) who makes of all clay what he pleaſeth, and gives to all according to his own good pleaſure; The proud man is proud of his ſinne, for he hath nothing elſe of his own, that which he pretends to he is a debter for.

Having

Having thus farre looked into the principles, and ſome of the practiſes of pride, it will become wiſe Chriſtians to improve what God diſcovers to us.

And firſt Me thinkes this ſhould put an odious viſage upon pride, in the eyes of every underſtanding Chriſtian, and make the ſin to be abhorred where ever it is found, and moſt of all in our own boſomes and practices ; For pride makes a man a foole what ever he thinkes himſelfe ; in it he boaſts of that which is not his own, as though it were his owne, and ſo no truly wiſe man will doe. The folly of a proud man is to ſet up and advance himſelfe when himſelfe is nothing but an empty veſſell, to be full or empty as it pleaſeth God.

I know no greater folly under Heaven, then this. The confuſed Chaos at the creation, might have pretended to as good a title of glory in it ſelfe, as proud man can doe ; if God withdraw himſelfe, and his gifts from man, I know not what title to give that which is left, but a ſcrap or peecemeale of the firſt Chaos, and hath no more right to glory, then the lump or heape of Confuſion which it came from.

Pride in the heart doth not onely make a man to be a fooliſh man, but it alſo makes him a wicked man ; if he can but get power to ſhew himſelfe in his owne colours, this man will not ſtick to crucifie the lives, liberties, conſciences, and all that is indeed deare to others, to make a Sacrifice for his luſt of pride ; though he hath no power but what he hath received, yet he hath ſo much cruelty as to make uſe of that power, beyond and contrary to that end hee received it for ; Otherwiſe the impoſitions upon the people of God, in the matters of their God, and the perſecution of them (for not obeying men rather then God) would finde no footing in the World. If pride in men doe not make them act further then they have received Rule and Comiſſion from God, his people would not complain ; as they doe at the Throne of Grace, for being perſecuted ; becauſe the Rule of God is *That every man be fully perſwaded in his own boſome; for whatſoever is not of faith, is ſin, Rom.* 14. 5. 23. But the proud man puts forth his power beyond the bounds which God hath ſet him, and is ſo cruell that he cannot heare the cryes of the poore people of God, which onely plead for Chriſtian forbearance, and doe profeſſe n ſingleneſſe of heart, as in the preſence of God, they

are ready to obey their commands to the uttermoſt, ſo farre as God ſhall fully enlighten and perſwade them it is his will, ſo that in what they doe, they may not ſinne through unbeliefe. And ſure I am, nothing but pride and cruelty can ſtop an eare to theſe cryes.

How ugly now muſt pride needs look to the eye of a godly ſoul? And how doth ſuch a ſoule obſerve the folly and cruelty of pride? This ſhou'd make every ſoule exceeding earneſt at the Throne of Grace, that the Lord would by the fire of his own holy Spirit, deſtroy the luſt of pride in them; It is the throne of the Devill, O beſeech the Lord to deſtroy that throne; it is the very flames of hell in the ſoule, O begge of the Lord to quench them, and wholly to extinguiſh them by his Spirit. Pride in the Soule is the Devils Banner of defiance againſt God, O be earneſt with the Lord of Hoſts to make himſelfe in thee a Conquerour over this luſt. Where pride reignes, God abhorres; where that is King, Chriſt is an enemy, O therefore implore the power of Heaven to keep this under, to deſtroy it, and root it out of all its ſtrong holds in the ſoule; All the Devils in Hell without the ſoule, are more eaſie enemies then pride within the ſoule, that man is a perfect ſlave, which hath pride for his Maſter; and untill the Sonne and Spirit make a ſoul free, it will never be free indeed.

We ſhould be therefore often with God, beſeeching him that Chriſt may live in us by his Spirit, to make us free from the ſinne and ſlavery of pride. That ſoule which begges of God the death of pride in it ſelfe, hath a promiſe attending its petition; for it is according to the will of God. God having declared himſelfe an enemy to pride, O that all Saints were like God in this, open declared enemies to pride in themſelves and others, improving all their intereſt at the throne of Grace, that God would deſtroy this peace of Selfe and Satan root and branch out of the Soule, that neither Fruit nor Branch may ever grow upon it more,

Againe, From this diſcovery of a proud man in his principles and practiſes, I have learned thus much; That if ever I ſhould be called to put power into the hands of any man or men, and to entruſt all thoſe liberties which I could commit to truſt into ſuch hands, I would make this a general rule, of al men to avoid a proud man;

man; for I would never truſt a foole with power, not a cruel man with my liberties, and I am ſure a proud man is both theſe; ſo that ſurely that perſon or Nation ſhal never but be miſerable that committeth power and truſt into ſuch hands, ſuch men as ſingle perſons are the burthen af a Land; but put power in their hands, and they will be ſo farre as their power will reach, the ruine of that Land. Though men as Gods inſtruments give a proud man his power, yet he ſoone forgets that he hath received the power, by which he differs, and ſo Tyrant-like makes uſe of his power to plucke downe them that ſet by him, and to ſacrifice thoſe rights and liberties which he is intruſted to preſerve, to his own pride; this I am ſure he can never be true to me, that is faulty to God; but a proud man is ſo, becauſe in ſubſtance he denyes God to be the originall of his power; for did he acknowledge himſelf to receive that by which he differs, he would never be proud of his debt and his duty, nor uſe his power contrary to, or beyond the rule of God, who gives both rule and power.

It is the humble heart which only hath a hand fit to put power into, and to intruſt any thing that is deare and precious withal, becauſe there is acknowledgements in receiving that wherein it differs; this man is moſt like to be a faithfull Steward, to give an account of his truſt; for he acknowledgeth himſelfe to be a Steward, a Truſtee, or indeed a truſted Servant, for the good and happineſſe of them that have truſted him; the weight of his work ſanctified by the Spirit of God, keeps this man humble; It is this humble man which will be a bleſſing to them that truſt him. He that God makes humble, is a fit man to make honourable, and by putting truſt in ſuch hands will Nations and Kingdomes be made happy.

And now I muſt crave leave to be plain and ſingle hearted with men in power, only in asking them the Apoſtles queſtions. *Who maketh thee to differ from another, and what haſt thou that thou haſt not received.* Have you more power then others; yet remember you have received that power from God as the fountaine, from men as the ſtreames, and it is only in what you have received, by which you differ from other men; and pray remember this, your account will be as great as your power, becauſe your power is received. Let me begge you to conſider what is Gods end and mans end in truſting you, and putting power into your hands;

Gods

Gods end is his owne glory, that you ſhould lift up his Name in all you doe, defend his people with all your power, to be a defence to all that is praiſe-worthy, and a terrour only to evil doers, to make his will your worke, not your owne wills a law, his Word and Spirit your rule, his ſingle glory your end, the people of the Covenant of his free-grace your beloved ones; that you ſhould eſtabliſh righteouſneſſe, juſtice and judgement in the Land, which will be the firme end and laſting pillar of peace; this is Gods end in giving you power, and according to thoſe ends will God have from yon an account of your uſing that power he hath committed to you, and that you have received from him. Mans end in putting power into your hands is their owne good, that you ſhould by that power defend them in all juſt and righteous wayes, maintaine to them their proprieties, and not to diminiſh, but encreaſe their juſt liberties, ſuch in which all juſt men may be happy, and no ſort of men enabled by your authority to intrench upon, or violate the peacefull rights and liberties of others. You that are truſted by the whole ſhould have no ſquint eyes, nor croſſing of hands when you give forth your bleſſings, but carry the whole in your hands heart, and eye; you ſhould be as *Melchiſedech*, without Father and mother, related to no party but the whole. This is man's end in committing that to your truſt, which is in their power to commit to truſt; now who ever caſts up this account, will finde no cauſe to be proud of his employment or his power, but to lye low at the feete of God for his continuall preſence, that he may have the ſtrength of Chriſt to diſcharge this duty and truſt received, for nothing leſſe will carry any ſoule wel through his worke. The diſcharge of this truſt wil be judged by an impartial Judge; before whom all things are naked; ſuch as God ſhall acquit may walk and lye down in peace; but if God charge any ſoule of miſuſing and abuſing this received truſt and power, it wil be with ſuch a ſoule as with *Belteſhazar*; when he perceived the hand-writing npon the wall, *his countenance was changed, and his thoughts troubled him, ſo that the joynts of his loynes were looſed, and his knees ſmote one againſt another.* Yea and conſcience will be wounded too, that which none can beare, will be the weight to preſſe downe ſuch a miſerable ſoule. I judge no perſons, nor ſhall I enter into particulars, only profeſſe my

ſadneſſe

ſadneſſe to hear ſo many complain ; ſome for want of juſtice, others of injuſtice ; moſt men ſay the eye is not ſingle, it is devided into parties, ſo that the whole is neglected, all mens mouths are open, and God hath at one time or other made them to diſcover their hearts ; but when they cry up, 'tis ſome for *Paul*, and others for *Apollo* and a third for *Cephas*, when in truth all ſhould be for Chriſt ; it is this diviſion of the fleſh which divides the Land, and ſo ſeeds of warre to deſtroy this and after Generations, if the Lord prevent not by the powrings forth of his Spirit, to unite us again in that common roote and head of all Saints, the Lord Jeſus Chriſt. The Magiſtrates worke (as I humbly conceive) to effect this happy union, is this, ſingly to eye Chriſt, ſo as to give forth their power for protection to all that in the beauty of holineſſe and the power of godlineſſe doe but live up his Image, leaving Chriſt his own Throne, the conſciences of his people ; this ſo farre as I can ſee is according to the truſt committed both by God and man, I thinke the want of peace doth ariſe from the want of this righteouſneſſe, juſtice, and judgement to runne downe in the Land, and till God gives this Spirit and practiſe amongſt his people, I ſhall have but little hopes of laſting Peace ; for ſure I am, what ever Peace ſhall be made upon other terms, the foundation will be too weake to beare its burthen, ſo that the building cannot long ſtand. I thinke this is the controverſie God hath with all the Nations of the Earth at this day, and till God have his wil we ſhall not have peace. Oh that all which deſire peace would take Gods way to eſtabliſh it. Peace is the common theame of all men ; but this way of God to it is the practiſe of very few, if any ; this Peace to ſome, and warre to others, protection to ſome, and deſtruction to others of the people of God, is mans peace, not Gods ; for Chriſt takes care of the whole body, the hand and foote as well as the eye, and that peace which man makes without God, God can and will ſoone deſtroy, by or without man ; and if men ſhould prove falſe to that truſt they have received from God and man, yet God will never faile his people, nor be faithleſſe to his Covenant ; they ſhall finde him his peoples God, not protecting part only, but the whole ; & when men act according to what they have received from God they wil doe ſo too.

Such

Such as have the preſent truſt have another weighty conſideration lyes upon them ; ſeriouſly, and in the feare of God conſider how many times God hath given you your lives, when you have been appointed by men to be a ſacrifice to their luſts, and in the will and end of theſe deſignes, the knife hath oftentimes been almoſt at your very throats, when you have not ſeen nor known it ; but the All-ſeeing eye of God hath diſcovered, and his all-powerfull armes prevented for the moſt part in the very nicke of time, when cruelty thought to have effected his ends, to have made glad their hearts with waſhing their hands in your blood. Theſe life-ſaving kindneſſes of God ſure will make deep impreſſions upon gracious and ingenuous ſpirits ; but this is not all, you have yet further to conſider, how many thouſands of thoſe which choſe & truſted you with their lives, temporall liberties and eſtates, have to maintaine you in being for theſe ends, ſpent their eſtates, denyed themſelves of their liberties, and have loſt their lives. Oh look upon the cripled limbs the bleeding wounds, the Widowes and the Fatherleſſe, *Rachel weeping for her children becauſe they are not:* I have told you before what is the end of all this both in God and man, many thouſands have given you their lives already, and others goe on ſtill in this ſelfe-denying worke ; and all they cry for is this that the living may have their juſt rights, liberties and priviledges, for which ends only they have called you, and put power into your hands, and have obeyed your call to take up arms, in which they have laid downe their lives, and doe daily drop away that you may be preſerved to make good theſe ends, and in them to be a bleſſing to this bleeding and diſtreſſed Land. You have had the prayers of Gods people for you at the Throne of grace, take heede you rerurn them not evill for good ; For if theſe prayers be once turned againſt you, they will ſoone overturne you. I cannot tell what to call this faithfulneſſe & kindneſſe from God and man to you, it is ſo great ; but ſure I am, where it finds unfaithfulneſſe in any, it will beget a heavy account ; remember this, you act upon received power, and muſt give an account of your Steward-ſhip ; the longeſt day is hard by, in a little time death will cloſe your eyes, and then you can be no longer Stewards ; that by which you differ now, will leave you then ; your bones and duſt will not be known in the grave from others.

But

But you may remember in the beginning, I told you that this Scripture by its double queſtion did ſpeak properly to two grand luſts, peeviſh repining as well as pride, and I promiſed to enquire after them both, and to apply the Apoſtles queſtions by way of anſwer to them; to define a peeviſh repining heart and ſpirit, I ſhall doe it thus. It is that which earneſtly deſires every thing, but likes and is pleaſed with nothing ſhapes out its owne happineſſe, and preſently miſtakes its owne handy work, thinkes all things ſweet which cannot reach, and therefore pines after them: but nothing ſweete which it doth enjoy, & therefore is peeviſh, & not content with what ever it poſſeſſeth. This is a foule ſtomack, that which will nouriſh another, doth annoy and burthen it; he is like a ſick man that findes ſanke with every bed, becauſe his diſeaſe is in his body, and he carries it with him from bed to bed; hee repines that ſome others have more then himſelf, but is not content though he have more then many others, he ſucks the ſweete ont of every thing before he comes at it by his earneſt deſire to it, & his over-prizing of it; ſo that when he doth reach the thing it reaches not his ends, therefore the heart is alwayes repining; This eye multiplies things at a diſtance, but diminiſhes when neare at hand; this man forgets what he hath, and only remembers what he would have; this repining heart muſt needes be an unthankfull heart, for ſuch as bleſſe God doe acknowledge that they receive bleſſings from God; ſo doth not the repining heart, for he cannot count that a bleſſing which he repines at; this is a ſore evil among the ſons of men, and it ariſeth from this two-fold ignorance of God and our ſelves.

Firſt, Ignorance of God, that all fulneſſe is in him, and that hee is a free agent to diſpenſe, when, where, and how hee pleaſeth,

Secondly, Ignorance of our ſelves, that in our ſelves we are meere empty nothings, and that what ever we have or enjoy, it is received; God makes us paſſive to receive what he gives, and that is the top-glory of ſelfe. Now to this heart the Apoſtles queſtions come very cloſe and home; Tell me O peeviſh repining heart, *Who maketh thee to differ from another, & what haſt thou that thou haſt not received.* Canſt thon give mee a reaſon why thou wert not created a worme to crawle upon the earth, a fit ſubject for every foote to tread upon, rather then a reaſonable and de-

ſenſible creature. Wert thou clay in the Potters hands, and doſt thou quarrel at what thou art made? Haſt thou received a tongue, and ſhall it ſpeak againſt the giver? Doth thy heart live by life received, and yet murmure againſt the hand that gave thee life? *It ill becomes ſuch as are beholding for every thing, to pine at any thing.* It is nothing but meere mercy, kindneſs, bounty, goodneſſe, & free-grace in God, that makes thee to differ from the moſt wickedeſt wretch on Earth, from the vericſt foole alive, from the miſerableſt man or woman in the World; yea, that makes thee any tittle beyond the loweſt & moſt diſpiſableſt peice of the whole Creation, or not being left in thy firſt lump of confuſion. Now quarrell, if thou canſt juſtifie thy ſelfe in it, with the diſpenſations of God to thee; If thou hadſt made thy ſelfe, why didſt thou not doe it to thy owne content: but if God have made thee any thing out of nothing, why doſt thou quarrell with God; if God eſtree in himſelfe, and have freely bleſſed thee, thou ſheweſt an ill heart and ſpirit to quarrel with, and repine at the free workings and bleſſings of his owne grace; Conſider man, The whole family in Heaven and Earth is Gods, he gives thee day by day thy daily bread; thou doſt weare his cloaths, and breath in his aire; thou walkeſt in his ſtrength, and lyeſt downe to ſleep on his bed; thou haſt received all from him, and he gives nothing, ſo as to put the propriety out of himſelfe; Hee that gives all, can take all away when he pleaſeth, and then murmuring heart thou maieſt know the want of that which thou didſt not prize the enjoyment of; thou that repineſt muſt repine at this, that the will of God is done: Now doe but conſider the exceeding evill of that ſpirit, which can be angry becauſe God is pleaſed, when at the ſame time this man lives, moves, hath his being, and his wel-being from the good pleaſure of this God, God is pleaſed to doe good to him, but he thinkes it not good that God ſhould be pleaſed, for he is not pleaſed with the good will of God; hee that repines at the workings of God, doth by that imply, he thinkes himſelf wiſer then God, and if he had power, could mend the workings of God in the World. *Thou haſt nothing but what thou haſt received*; therefore thou canſt not be diſpleaſed with what thou haſt, and art, but thou maiſt finde fault with the giver as well as the gift, and art thou not in this an ignorant and unthankefull wretch? This is not the Apoſtle *Paul's* frame of ſpirit, for he makes this acknow-

acknowledgement, *It is by the grace of God that I am what I am:* And upon this account we finde the ſame Apoſtle content in all conditions; he knew both how to want and abound, and in all eſtates to be content, for Chriſt had taught him. That grace in God diſpenſed all conditions to him, he knew that he received all from free-grace, and that the free-grace of God was in al that he did receive; and this made his ſoule to be ſatisfied, and kept repining from his heart and lips; Sure if God by his Spirit reveale and ſet home this truth upon the hearts of any, though murmurers and repining proud ones before, yet then they will lay their hands upon their lips, and lye downe at Gods feete, confeſſing that they are fooles, and in this as ignorant as bruit beaſts: that they have not knowne all this while that they have lived upon free grace, and ſpent upon received mercies and kindneſſes from God, and then the ſtream will be turned, from repining to admiring, as he did; *Lord what am I and my Fathers houſe. What is man that thou regardeſt him*; Nay, what was I, before thou mad'ſt me what I am; I have received all from thee, even my firſt being. *Oh how wonderfull is the Lord, and his wayes paſt finding out* (ſayes this ſoule.) Nay, I have had continued to me abuſed mercies. I have wronged God with his owne mercies, and yet he hath continued to be gracious, he hath filled my boſome with thoſe kindneſſes that I have unkindely throwne in his face. Oh now breake heart, melt ſoule, and fall fleſh before the everliving God, whoſe eternall love thou haſt lived upon, and abuſed; thou haſt reſiſted God with his owne ſtrength, turned his grace into wantonneſſe, the gifts and parts thou haſt received from him, to the oppoſing of his will, & the abuſing of his members. Bluſh then, and be aſhamed, O proud heart, be ſilent and complaine not, O repining ſoule, Finde no fault, for thou art a debter, thou haſt beene all this while a receiving, and haſt no cauſe to make mention of the returnes thou haſt made; admire thou art not in Hell, that God ſhould not chooſe rather to glorifie his juſtice then his grace upon thee. Admire his goodneſſe, and admire his patience; it was not want of power in God to deſtroy thee, which hath beene thy preſervation; for had hee but with-held what he hath given, thou hadſt periſhed in that; thou haſt lived all this time, upon what thou haſt received, and haſt ſinned with nothing but received mercies; thy perſon, thy

parts, thy riches, thy honors, thy power, and thy all, are but thy receits, thy truſted talents, not thy inheritance. Thou haſt all this while beene proud of that which is not thy owne, and haſt repined againſt free grace; for nothing elſe could have borne with thee all this time, and not deſtroyed thee. I hope you can make no other uſe of all this loving kindneſſe but this; to looke upon thy ſelfe as pre erved to praiſe the Lord. O tell forth the fulneſſe of his love, the greatneſſe of his power, and the exceeding riches of his grace to thy ſoule and body. Take up *Davids* reſolution, *all that is within thee, and all that comes from thee to praiſe the Lord*, becauſe all this thou receiveſt firſt from him. If ever thou be asked this queſtion, who maketh thee to differ from others, acknowledge God: Nay if thou are not asked it, yet declare it by thy humble juſt, and holy converſation, and by a ſweete contentedneſſe of ſpirit, with all the diſpenſations of God; let the World know from thy lips, that it hangs by the power of God, who can as ſoone make it nothing, as he made it what it is; that it is the ſame power which keeps all that made all, and that God is alwayes giving, otherwiſe the whole World would ceaſe being. Declare this fulneſſe of God, and thy receiving all from him, by thy full relying on him; let thy truſting him declare to the World that thou haſt tryed him, and by experience found that thou receiveſt all from him; and having ſo ſure a fountain to ſupply thy wants, which can never be drawn dry, therefore let thy hopes be always greene, and thy faith ever flouriſhing; thou liveſt not upon thy owne ſtocke, but upon Gods fulneſſe. This Scripture is as reviving as humbling; for thongh it throwes a man out of himſelfe, yet it throws him into the kindneſſe, faithfulneſſe, goodneſſe, mercy, and grace of his God. We are no looſers though, neither in ſpirituals nor temporals; we cannot live by the works of our own hands ſo long as all is bound up in the grace of God, and from this fountain we reckive that wherein we differ, not only from oahers, but from being nothing; for it is with us as with *Paul*, only *by the grace of God that we are what we are*: & this is the anſwer that Saints have to make to this Scripture: *Who maketh thee to differ from another, & what haſt thou that thou didſt not receive.* Truly nothing; *For by grace are yee ſaved through faith, and that not of your ſelves, it is the gift of God, Epheſ.* 2. 8. *And it is only by the grace of our God that we are what we are.*

CHAP.

CHAP. XIII.

1 Cor. 1. laſt clauſe of the 30. verſ.

None but God can be a proper ſubject for a Saint to glory in.

He that glorieth, let him glory in the Lord.

THE great and ſupreame end of God in all things, ought to be the ſame in all his people; now the great end of God in all the works and workings of his eternall love, free-grace, mercy, holineſſe, power, juſtice and judgment, is for to manifeſt, declare, and lift up his own glory, this ſhould alſo be the ſingle end of all Gods people in all their workes & workings; namely, to manifeſt, declare, & lift up the glory of God, in his eternall love, free-grace, mercy, holineſſe, power, juſtice and judgement, to follow all glory to its originall, which is God; then to manifeſt and declare the glory of the Lord by glorying in the Lord. The holy Ghoſt by the Apoſtle gives us in the foregoing verſes of this chapter, ſome diſcoveries of the way of Gods workings in the World, in the 26, 27, 28. verſe. *For you ſee your calling brethren, how that not many wiſe men after the fleſh: not many mighty, nor many noble are called. But God hath choſe the fooliſh things of the world to confound the wiſe. And God hath choſen the weake things of the world to confound the things which are mighty, and baſe things of the world, and things which are deſpiſed, hath God choſen; yea, and things which are not to bring to naught things that are.* Wee ſee here, when God makes uſe of inſtruments to doe his will, and to declare his glory; he doth not chooſe after the manner of men, or according to the courſe of the World, the wiſe, mighty, and noble after the fleſh, but the fooliſh, weake, and deſpiſed of the World doth God chooſe, to confound the wiſe and the mighty, and things

things which are not, to bring to naught things that are. The 29. verſe gives the reaſon of it, *That no fleſh ſhould glory in his preſence.* As if the holy Ghoſt had ſaid, God hath wrapt up all glory in himſelfe, ſo that no fleſh ſhall glory neither in what they are, nor in what they doe but in him.

So in the 30 verſe he ſtrips all fleſh from glorying in it ſelf concerning ſpirituals; for (ſayes he) Chriſt as the gift of God, is wiſdome, righteouſneſſe, ſanctification and redemption to us. And then he quotes this place of Scripture out of the Prophet *Jeremy, He that glories let him glory in the Lord.* So that the Apoſtles premiſes, and the concluſion he drawes from them, runnes all into this one generall, That as God makes it his great end in all he doth, to lift up his own glory, ſo ſhould his people make it their work and end, only to glory in the Lord.

This Scripture is a directing exhortation, it exhorts to glory, & directs to the proper ſubject & centre of glory, namely the Lord; as if he had ſaid, you ſoules that glory, make the Lord the only ſubject of your glory, and then glory on.

For edifications ſake, and that the loweſt capacity may gather its portion of Gods Manna in the wilderneſſe of this world, I ſhall from this Scripture draw up two generall obſervations, upon which ſhall depend what followeth.

The Obſervations are theſe:

Firſt, God is, and ought to be, the ſubject of all his peoples glory.

Or thus:

That the people of God ſhould glory in none but God.

Secondly, That in God there is fulneſſe of glory for all his people.

Or thus:

That in God is bound up the fulneſſe of his peoples glory.

For proofe to the firſt of theſe, take notice of the precepts and practices of the people of God declared in Scripture, as firſt, the Lord by the Prophet *Jeremiah* in his 9. chap. verſe 23, 24. *Thus ſaith the Lord, Let not the wiſe man glory in his wiſdome, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glories glory in this, That he underſtandeth and knoweth me, that I am the Lord which exerciſe loving kindneſs, judgement and righteouſneſſe in the earth.* This Scripture is a full proofe to the thing in hand, both in the Negative and in the Affirmative.

First, in the Negative, not to glory in any thing out of God, or besides God, not in Wisdome, Power, Riches or any other thing of that nature, any thing below God himself, is too low for the people of God to glory in, if you will glory, here is a subject fit for your glory, namely God to understand and know him to bee the Lord which exercises loving kindnesse, judgement and righteousnesse in the earth; he that truly knowes God, may glory in God, who is the onely fit object of glory; God is so glorious, that hee makes the fooliſh things of the world to confound the wise, weak things the mighty, and despised things to bring to naught things that are. Therefore wisdome power riches, nobility in the world, are not proper subjects for a Saint to glory in; no, God is the onely and single subjects of his peoples glory, and when you finde them glorying it is in the Lord, as in the 30. verse of this chapter, the Apostle glories in this, that through the free-grace of God, Christ is made to his people, wisdome, righteousnesse, sanctification and redemption, his glory is in God and Christ, Christ as the gift, and God as the giver. Christ made of God, and so forth. This is my glory, Gods wisdome, righteousnesse, sanctification and redemption, Christ is in all this to Saints of the freegrace of God *Therefore he that glories let him glory in the Lord.* His self is nothing, but Christ as the gift of God, his all & his Glory. So the same Apostle in *Gal* 6.15. *God forbid that I should glory save in the crosse of our Lord Jesus Christ.* He tels them there be such which make a fair shew in the flesh, that would have them to be circumcised, that they might not suffer persecution. But (sayes the Apostle) tell not me of these poore low shifts or glory, for in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature. And in another place, *Christ in us the hope of glory.* I can glory in none of these empty outsides and shadowes of things, it is the new Creature Christ in me the crosse of Christ the redemption of free grace, the eternall love of God, that I can glory in, or make the subject of my glory, as in that most remarkable place, *Eph.* 2.8,9. *For by grace are yee saved through faith, and that not of your selves, it is the gift of God, not of works lest any man should boast.* Mark it and we shall find here is a sure provision to keep all the glory upon Gods head, so that who ever glories must glory in God. Why? because the whole matter of salvation comes of, by, and from the free-grace of God;

yea,

yea, even faith, the hand that layes hold of the free-grace of God, is alſo the gift of Gods free-grace; worke, ſelfe, is wholly excluded, becaule God will have no fleſh to boaſt or glory in his ſight, or in any thing but himſelfe. Therefore God who is rich in mercy, for his great love wherewith he hath loved us when we were dead in ſins, hath quickned us together with Chriſt; therefore it is by grace that we are ſaved. He loved us when we lay in our blood, when no eye pitied us: his love is firſt to us, and from hence he makes a covenant of free-grace to be our God and that we ſhall be his people, that he will put his law in our hearts, and teach his people by his own Spirit. What doth all this prove but thus much, That God alone is and to be the onely ſubject of his peoples glory and we ſhall find the Apoſtle *Paul* in this firſt of the *Epheſians*, not onely in the precept but in the practice of this thing, bleſſing of God and glorying in God in the third verſe, *Bleſſed be the Lord God, and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpirituall bleſſings in heavenly places in Chriſt.* Obſerve it, he bleſſes & glories in God he mentions nothing to glory in, but God in Chriſt; God in himſelfe, when he ſpeaketh of chuſing, electing, love and glory, he doth it in Chriſt, verſ. 4. *Choſen us in him before the foundation of the world*, and ſo forward in the fith verſe, *Having predeſtinated us unto the adoption of children by Jeſus Chriſt, to himſelf according to the good pleaſure of his will, verſe 6. to the praiſe of the glory of his grace, wherein he hath made us acceptable in the beloved.* And in the ſeventh verſe, *according to the riches of his grace: verſ 8. wherein he hath abounded towards us in all wiſdome and prudence.*

Thus the Apoſtle ſpends the whole chapter in declareing the glory of the full love and free-grace of God to his in Chriſt, he is in a very glorious frame of ſpirit, full of glory and bleſſing, but God is the ſubject of all his glory and bleſſing. So we may find him in his triumphing Chariot. That *Rom.* 8. verſe 1. *No condemnation to them which are in Chriſt Jeſus, and walk after the Spirit in which there is freedome from the law of ſinne and death.* 33. *Nothing to be laid to the charge of Gods elect which God juſtifies, and that nothing can ſeprate from the love if God which is in Chriſt Jeſus our Lord.* Gods love is the ſubject the Apoſtle glories in it was the love of God & ſo everlaſting unchangeable love; it was juſtification by the free grace of God, therefore above condemnation. Mark it, God is

the

the ſubject of his glory, God juſtifies, and God loves. So in *Rom.* 11. *latter end. O the depth of the riches both of the wiſdome & knowledge of God; how unſearchable are his judgements, & his wayes paſt finding out. For of him, and to him, and through him, are all things, to whom be glory for ever, Amen.*

The Apoſtle finds all to be in God, and God the onely ſubject for him to glory in, and give glory to. What ever God doth himſelfe, is the glory of all his workes, and God is a depth of riches, wiſdome and knowledge, he is unſearchable in his judgements, and his wayes are ſo full of glory, that man cannot trace them, he is ſo pure a glory, that he can bee diſcerned by no light but his own, 2*Cor.* 2. 14. *But the naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned.* God is ſo great a glory, that he darkens all glory beſides himſelfe, ſo that nothing but himſelfe, can be a diſcovery of himſelfe; and this the Apoſtle declares as the glory of God, he is an unſearchable and more exceeding and eternall weight of glory: Therefore ſayes hee in 2*Cor.* 4. 7. God diſpenſes his Goſpel by earthen veſſels, that the excellency of the power may be of God & not of us, as if he had ſaid, we bring you the revelation of the free grace of God in the letter, but that is the furtheſt that ſuch earthly veſſels as we can goe, and God intends to uſe us no further; that the glorious revelation of this in the Spirit might appear to be the excellency of his power exceedingly beyond the power of the weak inſtruments he uſes, if you obſerve it, he is carefull in keeping the glory in the hands of God, ſo as he might make God the onely ſubject of his glory, 2 *Cor.* 10 17. *But he that glories let him glory in the Lord,* & to this end the Apoſtle makes his prayers for the *Epheſians* in the third Chap. verſ. 16. That he would grant them according to the riches of his glory, to be ſtrengthned with might, by his ſpirit in the inward man. He had preached Chriſt to them in the letter, but he knowing that not to be enough, he prayes the Lord to powre on them his rich & glorious Spirit, that they might be filled with his glory, and ſtrengthened in the inward man, according to the riches of his glory; ſo that ſtill God himſelfe is the only ſubject of his peoples glory. The practice of this is very eminently ſeen in the Apoſtle *Paul Phil.* 3. 7, 8. *But what things were gain to me, thoſe I counted loſs for Chriſt; yea doubtleſs & I count all things but loſs for*

the excellency of the knowledge of Chriſt Jeſus my Lord for whom I have ſuffered the loſſe of all things, & do count them but dung that I may win Chriſt. In the foregoing verſes he tels us what it was that he had counted gain, & gloried in, his being circumciſed the eighth day, of the ſtock of *Iſrael*, & ſo on; theſe were ſuch things as were without God, but when God had once made himſelf known to him in Chriſt, then he had found God only to be a proper ſubject of glory, and the Apoſtle doth acknowledge it: For (ſays he) all that I had before, it was but as dung, compard with God & Chriſt for glory, as dung to be abhorred in the preſence of God, though in the 4. verſ. he tels us, *If any other man thinketh he hath whereof he might truſt in the fleſh, I more. And all this more is but loſſe & dung* where God appeares to him in Chriſt, the ſcales were then off his eyes, and he could diſtinguiſh of glory in its proper ſubject, namely, God in Chriſt, ſo that all along we find the Apoſtle the ſame, only glorying in the Lord. To back this, we ſhall find him of the ſame ſpirit, *Coleſſ.* 2. 9, 10. *For in him dwelleth all the fulneſſe of the Godhead bodily, & ye are compleat in him which is the head of all Principalities and Powers.* He ſets up the glory of God in Chriſt before the *Coloſſians*, for them to glory in. As if he had ſaid, your only true glory lies in your union with Chriſt, for the fulneſſe of the Godhead is bodily in him, and that is the onely true ſubject of glory; for your glory is as you are compleat in him, united to him, then is God your glory, and you have a proper ſubject to glory in, he is the head of all principality and power, and this is your glory to glory in this your head. And in *Col.* 3. 3, 4. *For ye are dead, and your life is hid with Chriſt in God; when Chriſt who is your life ſhall appeare, then ſhall yee alſo appeare with him in glory.* Mark it, he ſtrips them wholly of any glory in themſelves; *For ye are dead*, that is, without any beauty, glory, or excellency in your ſelves, no more then dead perſons have, but your life of glory is with Chriſt in God, ſo that when Chriſt appeares in glory, you as in union with him ſhall appeare with him in glory; therefore you have nothing elſe to glory in, or to glory of but that your life is hid with Chriſt in God, ſo that God is the onely ſubject of your glory. And upon this account the holy Ghoſt puts a Behold, a marke of excellency & glory upon the love of God in making us his ſonnes, in that firſt Epiſtle of *John.* chap. 3 v. 1. This love of God it is God himſelfe, the perfection of glory:

glory, therefore worthy the beholding. Thus we ſee all along that the Prophets, Apoſtles, and all the ſervants of God, make God the only ſubject of their glory; theſe Texts of Scripture I thinke make up full proof to the firſt generall obſervation, the generall ſcope of all Scripture comes into this truth; therefore I cannot expect it to be denyed by any that know & acknowledge God and his Word.

The ſecond general obſervation is this. That in God there is fulneſſe of glory for all his people;

Or thus;

That in God is bound up all the fulneſſe of his peoples glory; this will be in word I thinke denyed by none; but indeed it is denyed by all ſuch as ſeeke ſomething elſe to glory in beſide the Lord; Nay many times without and againſt the Lord, therefore this truth as the other I ſhall endeavour to prove from the nature of God, and the declared experiences of his people.

Firſt, from the nature of God, God is ſuch an infinite glory in himſelfe, that no fleſh can behold his glory and live; Nor hath any ſeene the Father at any time but the Sonne, and thoſe to whom the Sonne hath revealed him. God is too bright a glory for a created being to ſee immediately; therefore free-grace made Chriſt a Mediator, to make known and diſcover God in his glory to his people, and through this glaſſe Saints with open face beholding the glory of the Lord are changed into the ſame Image, 2 Cor. 3. laſt. I know not how better to expreſſe the nature of God then thus; That he is the firſt, the fulneſſe, and the all of all true glory and excellency. If you call mercy, juſtice, holineſſe, righteouſneſſe, purity, power infiniteneſſe and eternity to be glory; This is God, all this is God, and God is all this, and more then all that man can comprehend, much leſſe declare; he is the firſt, and the fulneſſe, and the all of all this; there is not a glimps of glory, but it is a beame of God, all veſſels of glory receive what they have from him, he is that fulneſſe which filleth all things with himſelfe; the whole created being ſpeakes nothing more plaine then this, the infinite fulneſſe of glory that is in the Creator. And the holy Ghoſt by *John* in his *Rev.* 21. Ch. 23. *verſ.* ſpeaking of the glory of the new *Jeruſalem*, hath theſe words; *And the City had no neede of the Sunne, neither of the Moone to ſhine in it, for the glory of God did lighten it, and the Lamb is the light*

thereof. Whether this new *Jeruſalem* be looked upon in the type or the things typified; yet it holds forth this, that God is the glory of it, God in Chriſt the light thereof. Exceeding much may be written upon this head, but I hope this little will fully ſatisfie all but Atheiſts: That God is the firſt fulneſſe and all of all glory. But what advantage this is to Saints how their glory is in God, is next under conſideration. And for this, firſt conſider the prayer of our Saviour to his Father and our Father in *John* 17. 24. *Father I wil, that thoſe whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me, for thou lovedſt me before the foundation of the World.* And in verſ. 22. *The glory which thou gaveſt me I have given them.* This is truly the end for which Chriſt was given of the Father, that in him, namely Chriſt, the people of God might be made partakers of his glory. Chriſt prayes according to the will of God, that God would perfect in his elect body the worke of his Mediatorſhip; namely, that God and his people might have full communion in that glory which Chriſt had with the Father before the World was, verſ. 5. For I conceive that to be the glory which Chriſt cals [my glory] that to which he was aſcending. Our Saviour ſeemes to make theſe the grounds of this prayer: *I in them, and thou in me, verſ.* 23. *And the glory which thou gaveſt me I have given them; therefore let them behold my glory* (i.) Let them be filled with thy ſelf, for thou art my glory; For there is no other way of beholding God the glory of Chriſt, but by being made partakers of God and filled with his fulneſſe. There is another full Text to this purpoſe, in *Rom.* 8. 17. *And if children then heirs, heirs of God, & joynt-heirs with Chriſt.* Marke it; firſt every childe of God is an heir, 2. God himſelfe is the inheritance of all his Children, heirs of God; but how doe Saints enjoy this their inheritance? namely God; the Text tels us joyntly with Chriſt, we are joynt-heirs of God with Chriſt. So that God communicates himſelfe in his glory to Saints as to Chriſt; Saints full of God as Chriſt their elder Brother is; This is as full a proofe as words can make, That in God there is fulneſſe of glory for his people, becauſe himſelfe is the inheritance of his people, which Saints enjoy as fellow heirs with Chriſt, having their lives bound up with God in Chriſt, their glory appeares with Chriſt in God; the experience of this made the Apoſtle to glory, in *Phil.* 1. 21. *For to me to*

live

live is Chriſt and to dye is gaine. The free-grace and eternall love of God in Chriſt is my life; wherefore to dye to this body wil be my gaine; for I am an heir of God with Chriſt; my glory is with God, and were I out of the body, I ſhould be fully in God, ſo a gainer in glory; but whether to live or dye, God in Chriſt is all my glory; And the ſame Apoſtle in *Phil.* 4 4. gives this exhortation; *Rejoyce in the Lord alwayes, and againe I ſay rejoyce.* Be glad, and glory in the Lord; ſurely he had found fulneſſe of glory in God, otherwiſe he would never have given ſuch an exhortation as this, to rejoyce, and rejoyce alwayes; ſpeaks this, that there is alwayes fulneſſe of joy, and glory in God for his people. The Saints of olde living upon God could glory in tribulation, that is in God, though under tribulations, as *Shadrach*, *Meſhech*, and *Abednego* in the fiery Furnace, *Daniel* in the Lions Den, *Paul* and his fellow priſoner in the Stocks, when as their ſtripes were ſore. And as the ſame Apoſtle in *Rom.* 8. *latter end.* though under tribulations, diſtreſſes, perſecutions, famine, nakedneſſe peril, ſword, and killings all the day long; yet under all theſe more then Conquerours through the love of God. So that it appeares clearly a Saints glory is in God, becauſe when he enjoyes God in his love, he is more then a Conquerour over all afflictions, more becauſe God is his glory, and that glory is greater then all the trouble of the World: It muſt needs be great and communicable glory that can keep the head above water, and the ſoul from being overwhelmed by that Sea of afflictions which is before expreſſed. And thus we ſee God is fulneſſe of glory for all his people, and I am confident the experiences of Gods people in theſe dayes can produce a numberleſſe number of teſtimonies to this truth. I ſhall adde no more, but leave the Reader to reade the makings forth of the glory of God upon his own ſoule; the ſum of all is this, that in the Lord is all glory; therefore *he that glorieth, let him glory in the Lord.*

But if any ſhall ſay, I am not edified by this generall theame of glory in God, for his people to glory in; ſhew me the particulars of this glory in which the people of God may and doe ſingly glory in God?

To this I anſwer; I will tell you what God hath ſhewed mee, but it is only himſelfe that can ſhew it you by his Spirit, for his glory is too great to be beheld in any light but his owne; and to

ſuch

ſuch as God gives the light of his Spirit, it will appeare in theſe particulars following, wherein Saints may & doe in all their glory, glory ſingly in the Lord.

The firſt particular is this; The originall, full, and eternall love of God to all his elect in Chriſt: A ſoul that glories in God upon this conſideration, may glory ſingly in God, and will tell you God is the originall of love; for God is love, he is *Alpha & Omega*, the beginning and the end. Nay, his love as himſelfe, from all eternity, without beginning and without end; this ſoul wil tell you Gods love is full; for the fulneſſe of all that is lovely proceeds from it, he is the firſt of love, for he is the firſt in love, he loved us firſt, and his originall love is the womb of our love; we love him becauſe he loved us firſt: It is this originall love of God which conceived and brought forth heires of love; Chriſt the eldeſt Brother is the gift of this love; and this originall love is ſo full, that it makes every childe a joynt heire with Chriſt, and this love ſo eternall, that the inheritance is as eternall as God himſelfe: for God in the fulneſſe of his love is his Childrens eternall inheritance, this ſoule will tell you, all I have and am to all eternity, which hath life and glory in it, is the effects and workings of this originall, full, and eternall love of God, the ſtate of Innocency, the reſtoration and redemption of grace, the beauty of the firſt *Adam* before his fall, and the perfection of the ſecond *Adam*, all but that proceeds of this originall love of God, *Epheſ.* 2. 4, 5. *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt.* Marke it, it is love in God, which is the originall of life in Saints, it muſt needs be full love that ſhould give life to ſoules dead in ſinnes; and it muſt be eternall love, becauſe it gives eternall life, for it quickens ſoules together with Chriſt, to live becauſe he lives, *John* 14. 19. Now ſayes this ſoule, I thus glory ſingly in Chriſt, which you cannot in any thing beſides. That holy and divine love is originally in God, love in all the dimentions of it is lovely and ful of glory; how ful of glory muſt it then needs be in the original of it, which is God. The Ocean Sea is the glory of all waters, ſo is love in God the original glory of all love; Now ſays the ſoul, give me leave to glory in my God as the God of love, who is the eternal fountaine of love, to whom I never went to in Chriſt, but I found love; and this

this I finde, love in God is that which aſſures mee, and carries me to him, and truly ever ſince I have knowne him in Chriſt, I have found him a God of love, and his boſome of love a place of reſt; it is ful love. I never wanted any thing, when I lay downe to reſt in it; it is unchangeable love, at no time a bed of thornes. This love of God is ſo ful of glory in the enjoyment of it, that it is the glory of all I doe enjoy; it is Gods love in every mercy, that makes it a mercy; where Gods love is not, the glory is departed from that thing; Love in God is love in the original of it, and there is heights, depths, breadths, and lengths of love, ſuch heights as none can out-reach; none can love more then God, for he is the original of love, or is originally love, in him are breadths of love enough for all ſoules to ſpread themſelves on to ſatisfaction, and yet breadths of love to ſpare; yea in him are depths of love as deepe as eternity; Originall love, no ſoule can fathom its bottome or beginning, it is ſuch a deepe ſo firmly fixed, it cannot be ſhaken to all eternity. This love of God is not only the rivers of the waters of life, but alſo ſuch a deepe as can never be drawn dry; I and it is lengths of love too, love without end; he cals it lengths, becauſe he cannot tel how long it exceeds both meaſure and expreſſion; this is all the account can be given of the length of it, it is Gods love, and God is love; ſo that what God is, that is this love; now he that can meaſure God may meaſure love, this is love ſingly in God; ſo in God, as in none beſides God, the fruits and effects of this love wil appeare in the next particular; but as love is originally, fully, and eternally in God, ſo is God the only ſubject of his peoples glory; wherefore he that glories of love, let him glory in the Lord.

The next particular is this, the freeneſſe of Gods grace.

That grace is free, none will appeare ſo ignorant as to deny; for the nature of the thing confirmes it, it could not be grace were it not free; but if that ſhould not be underſtood, yet the fruits and workings of Gods grace will demonſtrate it to be free grace in all the operations of it from firſt to laſt.

And firſt, Let us look into predeſtinating and chooſing grace, *Eph.* 1. 4, 5. *According as he hath choſen us in him in Chriſt, before the foundation of the world having predeſtinated us unto the adoption of Children by Jeſus Chriſt to himſelfe, according to the good pleaſure of his will.*

Marke

Marke how free-grace runnes through, and gathers up this whole worke, predeſtinated and choſen, the very termes ſpeaks freeneſſe ; but ſayes the Text, this is in Chriſt, and this makes it ſtill free grace, for Chriſt is wholly without our reach in our ſelves ; but that which puts all out of doubt is this, the Text ſpeaks plainly, this worke is according to the good pleaſure of his will, God doth all in and by the freeneſſe of his owne grace, nothing to move him but his owne bowels. It is the Apoſtles argument upon this very queſtion, *Rom.* 9. 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth.* That is as I underſtand, the ſcope of the holy Ghoſt in this place; God chooſeth whom he pleaſeth in his free grace to make them veſſels of mercy in union with Chriſt, and the others he chooſeth to leave in the firſt *Adam*, dead in ſinnes and treſpaſſes. If you aske me the reaſon of this, I will anſwer you with the Apoſtles argument in *verſ.* 21. *Hath not the Potter power over the clay of the ſame lump, to make one veſſel to honour, and another to diſhonour.* That I mention it for, is to prove the freeneſſe of Gods chooſing and electing grace, and to that end it is a very ful Scripture ; for if you obſerve one clauſe in it, it makes God to be as free in the veſſels of honour, as in the veſſels of diſhonour, that is the ſame lump, it is out of one and the ſame lump of clay that God doth both. Now it muſt needes be free-grace that makes veſſels of mercy to be filled with the riches of his glory, out of the ſame lump that others remaine veſſels of diſhonor; Thus Gods grace is free in chooſing his owne veſſels whom hee will fill with the fulneſſe of his grace and glory to all eternity.

Secondly, The grace of God is free in the calling of his choſen veſſels out of themſelves into himſelf. Whom he predeſtinates before all time, he cals in the fulneſſe of his owne time, and both in his free-grace *Epheſ.* 2. 5. is a full proofe of this ; *Even when wee were dead in ſinnes, hath quickened us together with Chriſt; by grace yee are ſaved.* It is this free- grace of God that runs through the whole matter of ſalvation ; obſerve but the time of calling, and it will appeare to be free-grace in God that cals, even when dead in ſinnes. What could here move God but his owne free-grace, the ſoule is dead ; there is no beauty in a dead ſoule to allure a living God, nay dead in ſinnes ; can this move a holy God to call ſuch a ſoule to lye downe in his boſome ? No, that which

moves

moves God is in himſelfe, the freeneſſe of his own grace, and the fulneſſe of his own bowells of love; God can worke from himſelfe to man, though there be nothing in man to invite, but to diſtaſt God, and this is the glory of his free grace, he calls a *Moſes* out of *Pharoahs* Court, a *Saul* out of the Sect of the *Phariſes*, even when his heart was poſting with his commiſſion to perſecute the Saints: and by this call doth not only change his name from *Saul* to *Paul*, but his ſpirit from a perſecuter to a Preacher of Chriſt crucified: What doth this prove, but that God is free in his calling grace, and that it goeth hand in hand with his chooſing; he chooſes to call, and calls whom he chooſeth, and is free in his grace in all, for nothing moves God in all this but his own free grace.

Thirdly, God juſtifies his elect and called by his free grace. See this in that plain text, *Rom.* 3. 24. *Being juſtified freely by his grace.* In three or four of the next foregoing verſes the Apoſtle ſhews us, how that by the deeds of the law ſhall no fleſh be juſtified in the ſight of God: and that it is only Gods righteouſnes (which is Chriſt) that will be found righteous in the pure eyes of God; for he ſayes in *verſ.* 23. *We have all ſinned and come ſhort of the glory of God*, therefore our juſtification is meerly of his free grace, not by any deed or duty under the law, *verſ.* 20. *For by the law is the knowledge of ſinne.* The law condemns, it doth not juſtifie any, it is only free grace juſtifies. So *Gal.* 2. 16. *Knowing that a man is not juſtified by the workes of the law, but by the faith of Jeſus Chriſt.* And *Gal.* 3. 11. *But that no man is juſtified by the law in the ſight of God, it is evident; for the juſt ſhall live by faith.* By the law and the works of the law in theſe Scriptures is comprehended all the beſt, holieſt, and moſt exact performance of any ſoule, though according to the commands of God, that in none of theſe, nor all theſe together, is any ſoul juſtified in the ſight of God, for that is only the worke of free grace: but leſt any ſhould ſtumble at this, that faith is ſo much mentioned in the matter of Juſtification; the holy Ghoſt in *Epheſ.* 2. 8. takes off all occaſion of offence in that, *For by grace are ye ſaved through faith, and that not of your ſelves, it is the gift of God.* He binds up the whole matter of ſalvation, of which juſtification is a part in the grace of God, *For by grace are ye ſaved.* Now God hath made faith as the hand to lay hold upon this ſalvation of

his free grace, and that it might appeare to be all grace; this is alſo the gift of God, the workings of free grace, it is ſo much the more free that God gives, both the hand and the gift too: ſo the Apoſtle, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth.* I, of his own free grace; God doth ſo fully acquit, that nothing can be laid to the charge of thoſe whom God doth juſtifie, thus freely doth God acquit ſuch as cannot juſtifie themſelves by any deeds of the Law; though there be ſin in the beſt duty, yet there is juſtification in the free grace of God; though not of the ſin, yet of the perſon. There might be very much writ of this ſubject, but I onely touch it here, becauſe it is more fully done in another place.

Fourthly, God is free in his ſanctifying grace; his holy Spirit, as the winde, bloweth where it liſteth. Sanctification muſt needs be a free work, becauſe it it is the work of a holy God in unholy ſoules; there is no more in us to move God to cleanſe us from our blood and pollution, then there is to move him to love us when we lay in our blood, ſo that no eye but the eye of his grace could pitty us; that power that overcame ſelfe, muſt needs be freely without ſelfe; now this is the ſanctifying grace of God in the ſoules of his people. And the Apoſtle *Paul* ſpeaking of the work of regeneration in his ſoule, confeſſeth, *It is merely of grace that I am what I am*: Our ſtate in the kingdom of glory to be ever with the Lord; that is alſo the workings of originall love and free grace of God, to be heire of God, to poſſeſſe God, and as joynt heirs with Chriſt to be filled with his glory to all eternity, this is free grace, it is too big to ſtand upon any other foundation: but as two undeniable teſtimonies in the free grace of God in all theſe particulars, take Gods Covenant of free grace, and Jeſus Chriſt the gift of his free grace, into conſideration. Firſt his Covenant in *Jer.* 31. 33, 34. What out of God could oblige God to make ſuch a Covenant as this is, God engaging himſelfe, to put his law in our inward parts, and to write it in our hearts, and that he will be our God, and we ſhall be his people, that all ſhall know his way, and that he will forgive our iniquity and remember our ſins no more. This may well be called the Covenant of free grace, for it is the grace of God freely engaging himſelf to do all this for us and in us; it is to large too open

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where it is only brought as a proofe: But this I can truly say of it, it is in every part, and in the whole, the free grace of God, he forgives all iniquity, blots out all sinnes, writes his holy law in the hearts and inward parts of his people, teacheth them all to know his way, and all this of his free grace, and to all this freeneſſe of grace he bindeth up himſelfe by Covenant, not to make himſelfe more faithfull, for he is eternally and infinitely faithfull: but to make us more believing, becauſe by nature we believe in works, not in free grace. But conſider the Lord Jeſus Chriſt, who is the great gift of Gods free grace, in whom God filleth his people with grace and glory to all eternity; whom God predeſtinates to the adoption of children, he doth it by Jeſus Chriſt, *Epheſ.* 1. 5. Whom he calls and quickens, he doth it together with Chriſt, *Epheſ.* 2. 5. Whom he juſtifieth freely of his grace, he doth it through the redemption that is in Jeſus Chriſt, *Rom.* 3. 24. When God in his free grace gives wiſdom, righteouſneſſe, ſanctification and redemption, he gives it in Chriſt, and makes Jeſus Chriſt to be all this to his people, 1 *Cor.* 1. 30. When God glorifies his people with himſelfe for ever, he doth it as Joynt heirs with Chriſt. After he had ſuffered in the fleſh for us, he goeth to heaven and glory to prepare manſions for us, and comes again to receive us to himſelfe. Now upon all theſe conſiderations, tell me whether all the ſalvation in part or whole of the people of God be not the only workings and deſigne of the eternall love and free grace of God, I hope none will be ſo graceleſſe as to deny it: and to ſuch as acknowledge it, to them I ſay, this is a generall full of particulars, for ſuch as glory to glory in the Lord. A believing ſoul will tel you this, he can glory in his election, through the free grace of God in Jeſus Chriſt, that none is, or ſhall ever be able to plucke him out of Gods hands: and he will tell you that he is called into union with Chriſt, by that eternall free grace of God which will ſurely keep him, that he can never fall totally away; Chriſt muſt have his whole body compleat in heaven, not looſe one member; he will alſo glory through the free grace of God in this that Chriſt is made his righteouſneſſe and juſtification, ſo that he ſtands compleat before God in him; Free grace made Chriſt ſinne for me ſayes the ſoul, that I might be made the righteouſneſſe of God in him, 2 *Cor.* 5. laſt.

Jeſus Chriſt in the deſigne of Gods free grace hath borne

ſinne, death, hell, law, and curſe for me; that I am for ever acquitted from the condemning, reigning, or devouring power of any, or of all theſe. Now ſayes this ſoul, tel me you that underſtand; Is not this God of free grace the only object of a Saints glory? Nay, I will tell you more; God himſelfe is the fulneſſe of his peoples glory to all eternity; he lets the worldlings for a little time to glut themſelves with the World, but himſelfe is the free, the full, and eternall glory of his people in the Ages to come, even to all eternity; he is filling his people with the exceeding riches of his grace and kindneſſe in Chriſt Jeſus, *Epheſ.* 2.7. God doth to all eternity ſet open his boſom and not give to ſuch as are heirs of himſelfe, flagons, but oceans of love and glory: It muſt needs be glory if it be Gods love; Now this, I and more then this, more then eternity can tell is the free grace of God, *therefore let him that glorieth glory in the Lord*, for he is God, the only fountaine and fulneſſe of free grace.

But if any ſhould object and ſay, if grace be thus free in God, to elect, call, juſtifie, ſanctifie and glorifie his people meerly of his free grace; why then did Chriſt take fleſh, and in the fleſh ſatisfie the utmoſt of Gods juſtice for the ſinnes of his people; It ſeemes to appear that God was ſatisfied in his juſtice, he had the debt paid, how then do you make it grace?

To this I anſwer, that in its proper place I ſhall make uſe of this argument to clear up the glory of God in the exactneſſe of his juſtice, but it doth no wayes diminiſh the freeneſſe of his grace to us; for it is free grace that made Chriſt to be the ſatisfaction of divine juſtice for our ſinnes, and that God ſatisfies his own juſtice in himſelfe, doth no more make his grace not to be free, then the making his Covenant in himſelfe could keep that from being free, that juſtice is ſatisfied makes it full redemption to us, but that God doth it in Chriſt, which is wholly out of our ſelves keeps it very exactly to be the redemption of free grace, *We are juſtified freely by his grace through the redemption that is in Chriſt*, *Rom.* 3. 24. That God doth ſatisfie his juſtice in Chriſt, it is that through him we might be made partakers of the redemption of his grace, it is grace redeems and juſtifies by Chriſt; but Chriſt the gift of Gods grace cannot diminiſh his grace; that which God gives his people through Chriſt, though he ſatisfies his juſtice in the way, yet he magnifies the freeneſſe of his grace in the work.

A third particular is this:

The riches of Gods mercy. The Apoſtle *Paul* gloryes in God upon this very conſideration in *Epheſ.* 2. 4. *But God who is rich in mercy for his great love wherewith he loved us*, and ſo forwards, God to manifeſt his great love wherewith he loved his people, beſtowes on them the riches of his mercy, namely his eternall love, his free grace, his beloved Sonne, and in him election, calling, juſtification, Sanctification and glorification, and his holy ſpirit in theſe, now this will be acknowledged to be rich mercy: many do pretend to be givers, though they have nothing but what they firſt receive: but I am ſure none but blaſphemers can pretend to be givers of ſuch rich mercies as theſe. God is the only fountaine and giver of theſe more exceeding and erernall weights of glory. Nay, that which worldlings make their God (namely the world) it was created by him and for him: and though it be a curſe to them that know no other God, yet every piece and parcell of it ſanctified is a bleſſing, and a rich mercy of God to his choſen people; love makes all conditions to be rich mercy of God to them. It was a rich mercy to a dark world, to ſay, *let there be light, and it was ſo*; but then how rich is God in mercy when he makes known his eternall love, and ſhines through the wounds of Chriſt by his own ſpirit into a darke ſoule, and bids the ſoule be of good cheere, its ſins are forgiven; It ſtands compleat in Chriſt, and is an heire of God, a joynt heire with Chriſt. Howeveaman may ſlight the riches of theſe ſpirituall mercies whilſt they are glutting themſelves with the World, yet let them remember the time is not farre off, when Death ſhall cloſe their eyes, and their ſoules ſit upon their trembling lips, and then a glimpſe of a reconciled God in Chriſt will be found a rich mercy. The Apoſtle calls the love of God heights and breadths, depths and lengths of love: He takes in all that he could reckon up to ſhew the exceeding riches of it; God is the fulneſſe of glory and the fountaine of mercy, therefore his mercyes muſt needs be rich and full of glory; So then as riches of mercy is a ſubject of glory, *let him that glorieth glory in the Lord.*

In the next place, Conſider the faithfulneſſe of God in making good of his promiſes. God is a free God in all his promiſes, he only ingages himſelfe, no ſoul can ingage God; for to receive all from God, and yet to oblidge God, is a contradiction; the firſt is a truth

truth of God, what the latter is, I leave the reader to judge, But as God is free in all his promiſes, the whole workings of God in the world is an ample teſtimonie to this truth and faithfulneſſe of God; but yet for more particular proofe take two or three Scriptures. Firſt, Gods promiſes at the fall of the firſt *Adam*, to give the Lord Jeſus Chriſt the ſecond *Adam*, in *Gen.* 3. 15. That the Seed of the Woman (namely Chriſt) ſhould bruiſe the Serpents head.

This Serpent is the Devill, Now to the making good of this promiſe, the whole word of God, and the ſalvation of his people is a full teſtimony. For another great promiſe, take that of Gods giving his Spirit to his people to teach them, and to lead them into all truth, and by which he doth write his law in the hearts and inward parts of his people, *Jer.* 31. 33. *John* 14. 26. Now how God doth make good this promiſe, ſuch as be truly ſpirituall can give in their teſtimony, and I doubt not but God hath many thouſand ſuch witneſſes in the world, though ſuch as know him not, doe blaſpheme and ſcoffe at him, in ſcoffing at his Spirit in his people, yet Saints in truth will tell you, that they in themſelves are darkneſſe, and God is only light, and it is the Spirit of God in them that is their light, that they know no truths of Jeſus but by the Spirit, nor did they ever truly worſhip, or know how to worſhip God in truth, but in and by the Spirit; and untill they received this light, they worſhipped the unknown God. Though Gods will be free in the manner, and meaſure, and time of his diſpenſations, yet he is certainly faithfull to the matter of his promiſes, ſo that all his people ſhall bear him witneſſe, that he is a faithfull God in making good his free promiſes. In a caſe more particular, take Gods promiſes to *Abraham* concerning *Iſaac*, how fully did God make that promiſe good, though from dead loynes, and a dead womb, yet nothing can hinder the living God from being faithfull to his promiſes; nay, though God commanded *Abraham* to ſacrifice this ſonne of promiſe, and to ſuffer the knife to be almoſt at his throat, yet God makes good his promiſe, and doth all this but to try *Abrahams* faith, not to break the leaſt tittle of his owe faithfulneſſe. The wicked that know not God, and deſpile him, ſhall find him a faithfull God in making good all his judgements upon them. Now ſayes the believing ſoule, Here is an other particular, the faithfulneſſe of God in making

good

good all his promiſes, therefore let him that glorieth glory in the Lord.

A fifth particular is this, namely, The exactneſſe of Gods Juſtice.

That one example of our Saviour Chriſt, will ſtop the mouthes of all ſin-fayers to this particular, when Chriſt did in the fleſh hang upon the Croſſe, bearing all the ſinne of his people upon him, and having the whole debt to ſatisfie, he did then finiſh his ſatisfaction before he came down from his ſuffering, our Saviour tells us himſelfe that the work was finiſhed. So the Author to the *Hebrewes, Chap.* 10. *v.* 14. *For by one offering he hath perfected for ever them that are ſanctified.* Chriſt by this one offering of himſelf did make a perfect ſatisfaction to Divine Juſtice, otherwiſe ſuch as he died for could not be made perfect, nor could that of the Apoſtle be a truth, That there is no condemnation to them that are in Chriſt Jeſus. Nay God himſelfe by the Prophet *Iſaiah* in Chap. 53. 11. doth acknowledge ſatisfactions in the ſufferings of Chriſt, *He ſhall ſee of the travell of his ſoul, and ſhall be ſatisfied.* God in Chriſt doth behold his Divine Juſtice fully ſatisfied for the ſinne of his people: for that is the whole drift of the Prophet in that Chapter, to ſhew forth the ſufferings and ſatisfaction of Chriſt to Gods juſtice; ſo that we ſee the exactneſſe of Gods juſtice, that his beloved Sonne, when once made a propitiation for ſinne, muſt pay the utmoſt of the debt, ſo that he doth perfectly diſcharge. There is exceeding much in this for believers to glory in God, but I ſhall forbear inlargements. I am ſure it is a full proofe to that which I produce it for. *Pharaoh* and all his Hoſt in the red Sea, is another remarkable teſtimony of the exactneſſe of Gods juſtice; ſo were thoſe murmerers and Idolaters in the wilderneſſe, and Gods dealing with that King which cut off the great toes and thumbs of ſo many Kings, ſo that we ſee God is exact in his juſtice, and exceeding glorious in it: ſo in this particular, he that glorieth let him glory in the Lord.

In the ſixth place, Conſider God in the perfection of his holineſſe, righteouſneſſe, and purity; ſo that if you can finde ſpot or wrinkle in him, nay he will not leave either ſpot or wrinkle in any he takes into union with himſelfe, he makes himſelfe to be his peoples inheritance, that ſo they may be holy in his holineſs, righteous in his righteouſneſſe, and pure in his purity. God is ſo perfect in holineſſe,

holineſſe, that he abhorres every unholy thing, ſo exact in righteouſneſſe, that the righteouſneſſe of the Scribes and Phariſees is no better then droſſe and dung when Chriſt the righteouſneſſe of God appeares. God is ſo full of purity, that he is nothing elſe, and yet he is all, but he is all pure in all he is, ſo that in this conſideration alſo, ſuch as will glory let them glory in the Lord.

Again conſider the infiniteneſſe of the power of Gods wiſdom. Heaven and earth is full of this glory; by his power he makes and preſerves, gives being and maintaines being to all things. Heaven is his throne, and Earth is his footſtoole, Monarkes are but wormes under his feet. *Iſaiah* 40. 15. So are the nations of the earth as the drop of a bucket, and counted but as the ſmall duſt of the Ballance, when they are counted to God, they are leſſe then nothing and vanity.

If all created beings were ſummed up in one, they are all but vanity, and make nothing to be compared with the infinite power of God which created them, God is not only infinitely full of power to doe what he will, but he is infinitely wiſe to know what to doe, how to doe, and when to doe for his own glory. To this of the wiſdome of God, I thinke I ſhall offer one proofe, will be either convincing or ſilenſing all that doe acknowledge God, and that is namely this, The myſtery of godlineſſe, Chriſt in the fleſh, it is a myſtery above any wiſdome but Gods to reveale; Oh then how great is that wiſdome which could make ſuch a myſtery; this miſtery may be admired by Saints on Earth, but it will never be fully underſtood till we come to Heaven. The reaſon is, it is ſo great a myſtery, then ſurely it muſt be infinite wiſdome that is the fountaine of this myſtery; the depths of God are deep indeed, infinitely deepe. My meaning is not to enlarge in theſe particulars, only to give a taſt of things wherein God only will appeare the proper ſubject of his peoples glory; ſo *that ſuch as glory may glory in the Lord.*

The laſt particular I ſhall mention is this, The eternity of God, that God is eternall in all he is, the Lord tells us in one ſcripture, *I am God that changes not, he waxeth not old as doth a garment, he dwelleth in eternity, God is the ſame yeſterday, to day, and for ever.* Now this is a fit ſubject for Saints to glory in, not only a glorious God, but the God of eternall glory, and a God that is eternally glorious.

Now

Now give me leave to ſum up all the former, and to adde this to them, and then ſee what we can ſay for this glory, & for this God the ſubject of our glory, who is

Firſt, the God of originall and eternall love.

Secondly, the God of free grace, and eternally ſo.

Thirdly, a God rich in mercy, and that to all eternity.

Fourthly, a God faithfull in making good all his promiſes, and in this alſo he is an eternall God.

Fifthly, God is exact in his juſtice, and this to all eternity.

Sixthly, God is a God perfect in holineſſe, righteouſneſſe, and purity. And in all theſe God is eternall.

Laſtly, a God infinite in power, and wiſdome; and in theſe eternall, his power is eternall power, and his wiſdome eternall wiſdome.

Now tell me if the firſt Scripture be not a weighty exhortation, *He that glorieth let him glory in the Lord.* Take this as a foundation, and carry it all along in your eye That purely what God is in himſelfe, is the onely matter and ſubject of his peoples glory. For that is the exhortation, *Hee that glorieth let him glory in the Lord.* And I deſire to carry ſoules home to God himſelf, that our ſoules may drinke the water of life at the fountain of life, there it is eternally the ſame. A ſoule that doth truly and purely glory in God himſelfe, will tell you that it findes God to be a God of originall, eternall love and free grace. And therefore ſayes this ſoule, Bleſſed be this God, I beleeve all my iniquities are pardoned, and my ſinnes blotted out by the blood of Chriſt, ſo they ſhall never more be remembred, or charged againſt me; for the originall love and free grace of God hath laid them all on Chriſt and he hath given exact ſatisfaction to the Divine Juſtice of God, ſo that through eternall love and free grace, I am acquitted and juſtified in the ſight of the eternall, holy, righteous, and pure God; and in this eternall love and free gaace of God, I am united to Chriſt, ſo that Chriſt the Wiſdome, Sanctification, & Redemption of God, is mine, and I am his, Chriſt made ſinne for me, and I made the righteouſneſſe of God in him, ſo that when I glory in my redemption, I glory in God, in his originall love and free grace, When I ſay the Law of God cannot condemne me, I doe not affirme that I have kept the Law in my ſelfe, and ſo glory in the righteouſneſſe of the Law, which is of workes; but I glory in

the original eternall love of God & his free grace, that hath made Chriſt my righteouſneſſe, who hath fulfilled the law for me, and is daily doing it in me by the power of his grace, *Rom* 6. 14. And give me leave to glory then, ſayes this ſoule, though it bee great things that I glory of, ſo long as God himſelfe is the ſubject of my glory; no *Legaliſt* can hinder God of his Soveraingty of his original love and free-grace, ſo that when God aſſures any ſoule of this his ſalvation, and the ſoule glories in it, this ſoule glories in the Lord. Come and ſee, ſayes this ſoule, the glory of the Lord, I am ſaved meerly by the free-grace of God, his original and eternal love hath plucked me out of ſinne, ſelfe, eternal death, hell, law, grave, the power of Satan, and eternall condemnation and made me one with Chriſt, and heire of himſelfe, a joynt heire with Chriſt in eternall glory. This is my God, ſayes the ſoule, all this is the fruits of his love, and free-grace, riches of mercy, and faithfulneſſe in his covenant and promiſes, the exactneſſe of his juſtice upon Chriſt, is perfection of juſtifieation to my ſoule in union with Chriſt; the perfection of his holineſſe, righteouſneſſe and purity, is the glory of my ſoule, whoſe life is hid with Chriſt in God; the baptizing of his holy Spirit, in which the elect in Chriſt are buried with him to ſinne, makes the reſurrection of Chriſt, and the new creature in me, ſayes this ſoule. And all this is God, meerly what God is in himſelfe, ſaving, juſtifying, and ſanctifying glorifying grace, all is Gods grace, all this is free grace, and all this free grace is my God, ſayes the believing ſoule; therefore (ſayes this ſoule) come O man, and taſte how good the Lord is. *Here is Milk and honey freely without price, & without money, Iſai.* Chap. 55. 1. If this ſoule meet with a believing heart, it preſently holds forth a bleeding Chriſt; and if a ſoul that argues againſt its own ſalvation, why ſayes this ſoul, conſider grace is free, your ſalvation hath no other foundation but the original love and free grace of God. God concluded all under ſin, that ſalvation might be of grace. No ſoul ſince the fal of *Adam* could ever plead it ſelfe before God: the whole frame of ſalvation ſtands upon the free grace of God; now you have nothing to argue againſt but free grace, your not being worthy can never make God not to be gratious; you ſee nothing lovely in your ſelves that cannot hinder, for God is the original of love, you can in no meaſure keep the law, the law it was to convince of ſin, not to juſtifie any

ſoul;

ſoule; but Chriſt the gift of free grace, he hath ſatisfied and fulfilled the Law for all his elect, ſay what you can, I will anſwer you, ſayes this ſoule with God, that is with eternal love and free grace.

If God ſhould ſuffer Selfe, ſayes this ſoule, to have ſhare in ſalvation, I were as miſerable as any ſoule alive; for I am as much under ſinne in my ſelfe, as any other ſoule, but the glory of my ſalvation is my God, this I believe by his Spirit, that himſelfe is my ſalvation, his owne eternal Being is my eternal life, his original love and his free grace which is of himſelfe, is the everlaſting ſalvation of my eternall ſoul. And ſayes this ſoul, upon this aſſurance I am able to goe to God himſelfe through Chriſt, by his Spirit, to plead my intereſt in him, to plead my ſalvation to be eternal, becauſe it is the ſalvation of his own originall love and free grace; ſo that it can never faile and come to nothing, becauſe in the eternall God; and when Satan ſhould ſhake me out of my aſſurance, I carry him to my God and let Satan know, that my ſalvation ſtandeth not upon my owne legges, but is the worke of the eternal original love and free grace of my God, which is above the reach of Satan, becauſe in the very Being of God; for God is love and free grace

Thus a believing ſoule makes God the onely ſubject of his glory; and from this foundation ſuch a ſoule can never want a proper ſubject to glory in. Saints would be glad to finde loving kindneſſe, mercy, faithfulneſſe, juſtice, holineſſe, righteouſneſſe, and puriry amongſt men; and truly theſe beames of God in his people, makes them very glorious; and the want of theſe is not onely a ſhame, but the miſery of this our preſent age. Theſe ſparks of God make men truly Noble, and the going out of theſe is the innobility of the times we live in, but nevertheleſſe Gods people are not at a loſſe for a ſubject of glory; For God is this, all this, and eternally this, in the infinite fulneſſe and glory of it. Therefore what remaines but to preſſe home, and to take up the Apoſtles exhortation, *He that glorieth let him glory in the Lord*, in the God of Grace, and that our names are written in the book of life with the blood of Chriſt, the gift of his grace, that we have our inheritance in the New *Jeruſalem*, ſo that if theſe earthly tabernacles were diſſolved, we have a building with God, an houſe not made with hands, but eternall in the heavens, 2 *Cor.* 5. 1.

This wil be laſting glory, when as the longeſt day the worldlings glory lives, is but till the earthly tabernacles be diſſolved; their joy and glory amounts to no more then the crackling of thornes under a pot, it is certainly periſhing, becauſe it is not God himſelfe. It were well if Saints did not ſuck in too much of this periſhing glory. But there is another glory which Saints too often ſit down in, and too much make their boaſts of which is ſhort of the true ſubject of glory: even GOD himſelfe. And that is Circumciſion and Uncircumciſion; *Paul*, *Apollo*, and *Cephas*, externals, formes, outſides, ſomethings in the way of God when they ſhould only glory in the end, God himſelfe; a ſoule that truly lives in God, ſubmits to all the will of God, and walkes in all the wayes of God, revealed to it by the Spirit, but lookes upon them all as below his reſt. He can fixe and glory in none but God himſelfe; it pleaſeth God through meane things to make known himſelfe to his people, and to have communion with his people in; but he contrives and makes up the ſalvation, the life, reſt, and glory of his people in his owne eternall love and free-grace, and would not have his people lye downe in the ſtreames, but paſſe through them into the Ocean of his owne boſome of love and free grace; it wil be a ſmall advantage when Chriſt comes to make up his jewels, for any ſoule to ſay, I was of this Church, or of that, konwn by this name or the other; Circumciſed or not circumciſed availes not at that day; Chriſt lookes for the new creature, his owne imagé, the worke of the eternall love and free grace of God in every ſoule, The glory of that day will be, God is mine and I am his; His free grace is my ſalvation, and my ſalvation is the worke and fruits of his owne eternal love and free-grace. Therefore ſayes the Apoſtle in 1 *Cor.* 3. 22, 23. *Let no man glory in man, for all things are Gods; whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things preſent, or things to come, all are Gods, and yee are Chriſts, and Chriſt is Gods.*

Glory not in man, nor any thing comes by man, all theſe are yours in that great gift the Lord Jeſus Chriſt; glory in him then you have a right ſubject for your glory, namely God. *Paul* and *Apollo* is yours to uſe, but not to glory in; Chriſt, and God in Chriſt is the only centre for a Saint to reſt and glory in. Oh then away with any lower glory then the Lord himſelfe, hee is a never

ver failing glory, at his right hand are glories for evermore. In the 21. of *Revel.* 23. *The glory of God is the light of the new Jeruſalem, and the Lamb is the light thereof.* It is only God in Chriſt that is the glory of heavenly ſoules, therefore let ſuch ſoules glory in nothing elſe. It is very unbecoming the heires of *Canaan* to take up their glory in the wilderneſſe proviſion, much leſſe to hunger after the Onyons of *Ægypt.* It is not huskes with Swine, but bread in our Fathers houſe that is our portion as children, then ſurely our glory ſhould be in God and in Chriſt the bread of life: all lower glories are the ſin and ſhame of Saints; and when Gods people doe take up lower glories, it pleaſeth the Lord in much mercy to take away thoſe dung glories that his people may be aſhamed to glory in any thing but himſelfe, who is the everlaſting God, in as much as the riches of the eternal love and free grace of God hath made himſelfe the inheritance of his people and their glory. It is not preſumption, but true intereſt and duty for every Saint in point of glory to overlooke all of this ſide God himſelfe, and not to reſt but in the eternall, originall love and free grace of God. I ſhall conclude with this cordial truth to all the people of God; Your real and proper glory can never be taken from you, becauſe 'tis God himſelfe; the World may hate and perſecute Saints becauſe of this, but they ſhall never be able to ſtrippe us of our glory; it may be they thinke to doe it when they ſhall ſcatter Churches and Saints from one another; but this is their darkeneſſe; they know not Saints proper glory, God himſelfe is their glory, he is the glory of all Church-fellowſhip and communion with Saints. Worldlings are miſtaken if they thinke to put out this glory, though God doth many times make uſe of meanes in which he makes knowne himſelfe, yet hee is not bound up to meanes. If the men of the World could ſo ſcatter Saints, as they ſhould never ſee the faces one of another more, yet by this they cannot hinder them from ſeeing the face of God in Chriſt, and this is Saints glory; It is an unexpreſſable glory, that our glory is in God, and that God himſelfe is his peoples glory; though the malice of men ſeems to be boundleſſe, yet certainly their power is bounde, they are in fetters and chaines before they come to their owne home; though they may perfectly envy, yet they cannot in the leaſt diſappoint or deſtroy Saints in their glory; God can in a moment unpower and deſtroy them, but they can never

never un-God him, they cannot diminiſh his original eternall love and free-grace and rich mercy, they cannot make him unjuſt or unfaithfull,(nay they ſhall feele that he is both.)They cannot ſtrip God of his holineſſe, righteouſneſſe, purity, power, perfection infiniteneſſe, and eternity; therefore they cannot ſtrippe Saints of their glory, becauſe God in all this, and all hee is, is his peoples glory. Saints have this glory above a dying World, therefore above the reach of dying men. Oh then Saints rejoyce in the Lord alwayes, glor y in God who is fulneſſe of glory; let the World ſee we have meat to eate which they know not of, & a God to glory in which they can never hinder us of. Let them ſee that we are already riſen with Chriſt into his glory, and do know that if theſe earthly Tabernacles were diſſolved, nothing could hinder us of the ful enjoyment of our God in glory, who is our God and our glory: ſo that the Spirit of God hath imprinted in our hearts and lives this precious exhortation, *He that glorieth let him glory in the Lord.*

CHAP.

CHAP. XIIII.

Saints have victory through Chriſt over Death, and by faith glory in it.

1 *Cor.* 15. 55, 56, 57. *verſes.*

55. *O death where is thy ſting? O grave where is thy victory?*

56. *The ſting of death is ſin, and the ſtrength of ſin is the Law.*

57. *But thankes be to God which giveth us the victory through our Lord Jeſus Chriſt.*

THE ſubject-matter of this whole Chapter is Death, and the Reſurrection from the Dead. The generall ſcope of theſe three verſes is death & that under a two-fold conſideration; death in its ſtrength with its ſting, & death under victory bereaved of its ſting.

Death is a generall ſubject, it concernes all fleſh, for it reacheth & puts a period to all fleſh; & truly as this & other Scriptures holds it forth, it is a very weighty ſubject, and is worthy of the moſt ſerious meditations and conſiderations of all dying fleſh that is in this life but clay wals and priſons to immortal ſoules; ſuch fraile buildings Death ſhal certainly cracke, and leave in the grave till they be crumbled to duſt, from whence they were taken; but the weight of Death lies not barely in this, as it puts a period to the being and breathing of all fleſh, but in the ſting of death which is ſin, and the ſtrength of ſin which is the law, & under theſe conſiderations the Apoſtle takes it in this Scripture, and in *verſ.* 55. puts a holy triumphing queſtion: *O Death where is thy ſting?* Not that he was ignorant what was the ſting of

of Death; for in the very next verſe he tels us what is the ſting of Death, and the ſtrength of that ſting: but he puts the queſtion to let Death know, that in the free grace of God through Jeſus Chriſt he had victory over him; As if hee had ſaid, Death I know that ſinne is thy ſting, and the law is the ſtrength of ſinne: but this I know in the Spirit of God, that Chriſt hath born my ſins, fulfilled the law and ſatisfied divine juſtice for my ſoule, ſo that now Death thou haſt no ſting in thee for me; Chriſt in taking ſin from me, hath taken thy ſting from thee; ſo that now *Thanks be to God which giveth me victory through my Lord Jeſus Chriſt.* I can with glory put this queſtion to thee; *O death where is thy ſting?* Death ſhall certainly ſit in the boſome, looke in the face, and cloſe the eyes of all fleſh; but whether in this preſence Death appeares a friend or an enemie; whether with, or without his ſting, this is the great maine thing to be enquired after; to be reſolved in this, the ſoule muſt looke up to Chriſt, behold Death firſt in him. To be more diſtinct upon this weighty ſubject, take ſome particular heads and obſervations from the words.

Firſt, That union with Chriſt gives Death to ſinne, gives ſatisfaction to the law and victory over Death.

The Apoſtle doth acknowledge that ſin is the ſting of Death and that the law is the ſtrength of ſin; but notwithſtanding hee bleſſeth God for victory over Death through our Lord Jeſus Chriſt; ſo as that which giveth victory over Death muſt be the death of ſin, and the ſatisfaction of the law; and that is ſaith the Text, our Lord Jeſus Chriſt, union with, propriety and intereſt in Chriſt; Chriſt by dying for his elect body, did not only ſave them from their ſinnes, in being made ſinne for them, 2 *Cor.* 5 *laſt.* and redeemed them from the curſe of the law, being made a curſe for them, *Gal.* 3. 13. But did thereby give us victory over Death; Chriſt by taking away ſin, bereaves Death of his ſting, by which Chriſt conquers Death, for all that have union with him, and intereſt in him; ſo that through Chriſt that loved us we are conquerours over Death. Death where it hath no ſting can have no victory, but the death of ſinne is victory over Death. Chriſt he overcomes ſinne and Death by dying, he dyes for his people, and his conqueſt over Death was for them for whom he dyed, ſo that a believing ſoule looking upon Death through Chriſt, doth triumph as the Apoſtle here: *O death where is thy ſting?* And doth with

with Chriſt reigne over Death, as an enemy deſtroyed, and put under his feete, verſ. 25, 26. The believing ſoule in its union with Chriſt is above Death, as Chriſt is above it; not but that the bodies of Saints ſhall for a time ſleepe in the grave: but Death being without its ſting, is in that but a ſervant, to put Gods children to bed for a time; *till corruption ſhall have put on incorruption, and mortality hath put on immortality: and then ſhall be brought to paſſe the ſaying that is written: Death is ſwallowed up in victory.*

The 2d. Obſervation is this: *That ſuch as dye not in union with Chriſt, they dye under the ſting and victory of Death.*

Death is as I may ſay, death only in the ſting; when the ſting appeares in Death, then and then only hath death a grim countenance, it is ſinne that puts the terrour into Death: but when the ſting of ſinne was taken away, the Apoſtle could glory in and over Death; but to Chriſt-leſſe ſoules Death comes in its ful power; *It is appointed for all men once to dye, and after death to come to judgement.* Now to a Chriſt-leſſe ſoule death and ſin appeares together, and the ſting of Death which is ſin will goe along with the ſoule to judgement; this makes death to be dreadfull to ſuch poore ſoules; and here Death is not a ſervant to lay the body to ſleepe, but a Jaylor to bring ſoule and body in ſinne before the juſt and righteous Judge; to a ſoule out of Chriſt, it is death to thinke of appearing before a righteous and holy God; but when Death comes, and the ſoule muſt certainly appeare before this tribunall, this is death indeed, a thouſand deaths in one; to ſuch a ſoule it is death to live, becauſe the ſentence will be, *goe you curſed* this ſhall be your curſe, you ſhall live for ever out of the preſence and glorious enjoyment of the everliving, holy, & glorious God; *the ſting of death is ſinne.* Where death and ſinne meets in one ſoul there death ſtings to death, and then it is truly death, becauſe it hath its ſting, and there ſinne hath its ſtrength, the law of God to accuſe, and the curſe of that law to condemne to all eternity; thus is Death in ſtrength to Chriſt-leſſe ſoules, ſoules not in union with Chriſt.

I intend not in this meditation to take in all the parts of this ſubject, for then I ſhould be very large. Nor ſhall I in this place take into conſideration how Chriſt hath delivered his people from ſinne and the curſe of the law, though both are proper to this Scripture, becauſe I have done it in ſome other parts of this

booke; I shall take that for granted, and confine my meditations to that which I judge to be cheife upon the Apostles spirit in this Scripture, which is namely this;

The glory and excellency of Saints, as we may glory in and triumph over Death thorough our Lord Jesus Christ.

First, a Saint through Christ may glory over death in the very nature of it. Death here is no death, the sting being taken away, it hath as it were lost its nature, it is changed, it is not what it was at first; it is the nature of Death to devoure and destroy, that appeares by the sting which is sin; but through Christ Death is bereaved of this power, having lost its sting, in stead of a destroyer, it becomes a servant, not only to God, but to Saints also. Death is through Christ a servant to all Saints, to waite on them till they have finished their worke on Earth in the will of God, and then layes them to rest in the dust; It waits till all the worke be done, and then doth its worke in the appointment of God, resting the weary body from its labours, cracking the clay walls, that the thirsting soule may meete its beloved in perfection of glory: so meet, as never to part more, but to be for ever with the Lord, to behold the love of God in glory, and be for ever swallowed up in the glory of that love. Death, which in it selfe is grim and frightfull, is through Christ to a Saint welcome and pleasing, because it comes without a sting, and hath no other businesse but to serve Gods end, in freeing both soule and body, sets the soule free from the body of death, and the body from a weary and toilesome life; Death is but a sleep in which the body lyes, till at the glorious appearance of Christ it riseth incorruptible; the nature of death is through Christ, but to be our Fathers messenger to bring us home, that we may see his reconciled face in glory, and enjoy the mansions prepared for us; that wee may taste the love of his heart, know him in himselfe, reape the full harvest of all our hopes, possessing glory above the life of faith; our feasting in heaven will be fruitions, not a crown of glory in promise only, but in possession, the joyes, the hopes, the desires of a gracious soule in all his life, is by death brought in at once; the joy of this soule is, that the day drawes nigh, in which the body shall be dissolved, and it shall be with Christ: It hopes to meete its beloved in perfect glory, and never part more, *it desires to be absent from the body, and present with the Lord:* and in all

all, this death is through Chriſt a ſervant to a Saints death, hath all its poyſon in its ſting: and Chriſt taking away the ſting from death, hath quite changed the nature of it; Death with its ſting kils where it conquers, but Death without its ſting only changes the body of Saints from wormes to cold clay. So *Job*, he waited all the dayes of his appointed time till his change came; by death Saints change their place, but not their company, whereas before they lived in God, now they live with God, Saints on earth have communion with God and Chriſt in the Spirit, and Saints in heaven have the ſame company, but in greater glory. Death changes our place of communion, but not thoſe we have communion with; Saints on Earth live upon love tokens from God and Chriſt ſent to them by the Spirit; but in Heaven upon the originall and fulneſſe of all that love; here by the Spirit we read the love and kindneſſe of God and Chriſt in a Covenant of free grace, and many gracious promiſes; but in heaven we taſte of love in the fountaine, in the very boſome of God and Chriſt to all eternity; here we glory that glory waits for us in heaven, there our glory is to be ſwallowed up into glory, and to be made glorious in the fulneſſe of that glory. In this Saints glory over the nature of death, it doth not kill them, but change them from a cloudy, *to a more exceeding and eternall weight of glory*: And as for the bodies of Saints, it may be ſaid of them as Chriſt did of the Rulers daughter, *ſhee is not dead but ſleepeth.* Death changes them in this, their ſleep is ſomething longer then at other times, yet they are not dead but ſleepe, for Chriſt is the life of Saints *And becauſe Chriſt lives, they live alſo*, John 14. 19 Their clay is colder in this ſleepe then in others, and by degrees crumbles into duſt; here is a change indeed, and it is no more; *for this corruptible muſt put on incorruptible, and this mortality muſt put on immortality*, and then it will fully appeare *that death is ſwallowed up in victory*, 1 Cor. 53, 54. The nature of Death is changed by Chriſts taking the ſting away, from being the King of terrours; it becomes the meſſenger of glad tidings; Death is now ſo free from terrours, that it brings tidings of the greateſt joy to Saints, it tels the Spouſe of Chriſt ſhe ſhall goe and be for ever in her beloveds armes. Your wilderneſſe days are accompliſhed, in which you went many times to the Watchmen to enquire for your Beloved, and you found them in the darke as well as your ſelfe;

but now you ſhall finde your Beloved, and be filled with his, love, and live in the light of the Lord for ever. Death tels the children of God hee is come to fetch them home to their Fathers houſe; yea, to their Fathers Kingdome, in which they ſhall all reigne with him. They ſhall be as children under age no longer, they ſhall now poſſeſſe the manſions prepared from eternity to eternity not only have all teares wiped from their eyes, but to live for ever in the beholding and enjoying perfection of glory. Death brings glad tidings both to body and ſoule; it tels the body, head you ſhall ake no more, ſtomacke you ſhall be ſicke no more, heart you ſhall tremble and be affraid no more, fleſh you ſhall bleed and ſmart no more; I am come to put an end to all theſe feares and troubles. God will locke you up in the cabinet of the earth, that you may there ſleepe in peace till Chriſt raiſe you incorruptible, and carry you into glory. And to the ſoule ſayes Death, you ſhall have no more time for ſinne and vanity; perfect holineſſe to eternity ſhall now ſwallow you up, I come only to put an end to ſinning dayes; you ſhal now groane under ſinne no more, that body which held you, and was ſubject to temptations, ſhall now goe to ſleepe in the duſt till the tempter be chained up in eternall darkneſſe; in ſtead of mourning under ſin, you ſhal now for ever glory over ſin, your feares ſhall end, ſo ſhall your faith; for in ſtead of the evidence of things not ſeene, you ſhall both ſee & enjoy the heights, breadths, depths, and lengths of the love, grace, kindneſſe, faithfulneſſe, and glory of that God you have believed in. Feare not me ſayes Death, I come from your Father, ſo as you may be ſure I have no commiſſion to hurt you: Chriſt your beloved Husband, Brother Head, and Redeemer tooke care that I ſhould not be able to hurt you, for he tooke my ſting from me before I ſhould come unto you: I am come without a ſting to tel you God and Chriſt loves you; but that is not all my errand, they love you ſo well, that they can ſuffer you no longer to be out of the full enjoyment of their love, and I am ſent to cracke the clay walls which is your priſon, that you may flye home, and be at reſt; there your reſt ſhall be as high as heaven, and filled with God, where no troubles can ever reach you, nor no power be able to unreſt you; this is the true nature of death to Saints, Chriſt having taken ſin from them, which is the ſting of death; ſo that in all this, and exceedingly

exceedingly more may believing Saints glory in the very nature of death.

Secondly, a Saint through Chriſt may glory over Death in the time of it, though it be u certain in the time of its comming, yet that hinders not a Saints glory. For a believing Saint knowes when ever death comes, it ſhall be without a ſting; and this made the Apoſtle to glory, in *Phil.*1.21. *For me to live, is Chriſt; and to aye, is gaine.* If death ſtay longer before it comes, yet I can glory in the length of time: *For to me to live, is Chriſt*; and in the ſtrength of Chriſt I can wait patiently all the dayes of my appointed time, till in the will of God my change ſhall come. And if death be at hand, and ſettle it ſelfe in my boſome the next moment, yet herein I have glory, *For to dye, is gaine.*

A believing Saint can tell Death he hath his time as wel as his work appointed him: you have both your time and your power given you by my Father, and though to me it is a ſecret when your time ſhal be, yet in the Spirit of God this is revealed to me, when ever you come, the love of God my Father comes with you, and your work ſhal be to have me home, that I may feed upon the banquets of love for ever. Therefore ſayes ſuch a ſoule, I feare not the time of your comming, but wait patiently for it in the wil and Spirit of God; yet in all that time, *thirſt earneſtly to be diſſolved, and to be with Chriſt.*

The uncertain time of death may juſtly be ſad and amazing to ſuch as have their good things, and their portion of good onely in this world, and that by terme of life, for here Death crops all in a moment, and they are left empty, though their barnes be full as the foole in the Goſpel: But to ſuch a ſoule, *whoſe life is hid with Chriſt in God; and when Chriſt who is its life ſhall appeare, we ſhall then appeare with him in glory.* Here the uncertain time of death can be no diſadvantage, becauſe Chriſt to this ſoule is eternal life, ſo that it lives certainly and eternally with Chriſt in God, *Col.*2.3,4. it hath a certain life, and therefore can glory in it, and over the uncertain time of death, 2 *Cor.*5.1. *For we know, that if our earthly Houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hand, eternall in the Heavens.* Though we know not the time of diſſolution to this earthly Tabernacle, yet this we know, when it ſhall be, it will be a time of advantage, for wee leave a tabernacle that may and muſt be diſſolved,

dissolved, to possesse a building of God, an eternal Mansion house in heaven. Therefore sayes a believing soule, Death I can glory in thy time Christ hath made thee my friend by taking my sins, which was thy sting, away from thee, and now I long and earnestly desire to see thy face; O death my friend; If I must waite yet a few dayes or yeares before the appointed time shall come for thee to lay my weary body asleep in the dust yet I doe see the beauty of my Fathers will in that, but if thou beest at hand thou art truly welcome, if the next moment be thine for me, it is a blessed moment, the moment of my first entrance into the full fruition of blessednesse, this thy time is the time of wiping all teares from my eyes, and revealing all glory to my soule; of putting an end to all misery, and the beginning of joyes without end thy time is my triumphing, my waited, hoped, longed for moment; I did tell the World that scorned me that I was an heire of glory, had mansions and a crowne prepared and waited for me in my Fathers glory; and art thou now come O death to fetch me home, to bring me to Christ my head, with whom I shall for ever possesse that glorious inheritance, which I have gloried in, this is a blessed time and moment, in which I beheld thy face, thou art not come before thou art welcome, I have nothing to stay me here, I have waited long for thee, my God and Father is in Heaven, so is Christ my beloved there, perfection, purity is only there, my treasure is there, so is my heart also, and art thou now come to set me cleare of this corrupt empty perishing World, that I may be only there and for ever there; O blessed be the Lord that thou art come, thy time is a welcome time, a time of deliverance from sinning in the body, and the body of sinne, thy moment puts an end to all houres of temptation; and though the men of the World may trample over my clay yet my soule shall triumph in reall glory above this imaginary glory; thus may a believing soule glory over death in the time of it.

Thirdly, *A believing Saint through Christ may glory over the feares of death.*

What ever feares there be in death they are onely to Christlesse soules, for soules in Christ may glory over them all, because to them death hath no sting, as first the grand feare in death is this that it may prove eternall, the baling of soule and body out

of

of the World, to come before the righteous Judge of quicke and dead, where it ſhall receive this ſentence; *Goe you curſed into eternall fire prepared for the Devill and his Angels for ever.* This is more then a feare, for it is really ſo to Chriſtleſſe ſoules; where death comes with his ſting in him; but when the ſting is gone this feare is gone too, and the beleeving ſoule in Chriſt may glory over death as it is bereaved of his ſting, and ſo over death in this great feare, the Scripture tels us, *It is appointed for all men once to dye, and after death to come to judgement;* That is, to come before the righteous Judge, but the deſcription which the Word of God giveth us of that day, is, that there ſhall be a right hand and a left to diſtinguiſh betweene the Sheepe and the Goats on his left hand, *Depart from me you curſed into everlaſting fire, prepared for the Devill and his Angels,* ſo to the Sheep on his right hand he will ſay, *Come you bleſſed of my Father inherite the Kingd me prepared for you from the foundation of the World*: 25. *Mat.* latter end; The feare in death is a feare of judgement, but the judgement day is a bleſſed day to all the members of Chriſt; tis that day when ſoule and body ſhall meet againe to be bleſſed for ever, in inheriting of the kingdome prepared for them, it is the day of the bodies full redemption and eternall nuptiall with the ſoule, this day is ſo farre from adminiſtring feare in death to ſoules in Chriſt, that it is the comfort in which thoſe earthly tabernacles goe to the duſt; beleeving *That what is ſowne in corruption ſhall be raiſed in incorruption, what is ſowne in diſhonour ſhall be raiſed in glory, and what in weakneſſe ſhall be raiſed in power, and though it be ſowne a naturall body yet it ſhall be raiſed a ſpirituall body,* 1 *Cor.*15.42,43,44. So that the feare of eternall death and judgement is wholly taken away from this natutall death, where Chriſt hath taken away the ſting. But Secondly, The men of the World will tell you, they are afraid of death becauſe it cuts them off from their Worldly delights, they can finde no other fault with the World but that it periſheth, could they injoy it for ever though there be many bryers in this Wilderneſſe, yet they could make their *Canaan* in it, ſo that they might never be ſtripped of it; but they know when death ſhall once cloſe their eyes, they muſt bid adiue to all their Worldly delights never to ſee or enjoy them more, and upon this conſideration as well as the former, death is the King of feares and terrour unto them.

But

But it is quite contrary with the ſoule in Chriſt, he concludes if his hopes and comfort were only in the World, he were of all men moſt miſerable, he bleſſeth God for every wilderneſſe mercy, but he lives only in God himſelfe, it is his joy to looke upon the World as periſhing and his body a decaying, for the top of his glory and the expectation of his ſoule, is to be diſſolved and to be with Chriſt; he counts the worldlings choyce of mercy to be the greateſt miſery, To be ever in the World would be worſe then ten thouſand thouſands of deaths to his body; his pantings are to be abſent from the body, that he might be fully preſent with the Lord, he doth acknowledge God to be glorious in his footſtoole but as an heire of God, he thirſts to be in the glory of his throne, if you tell him of pleaſure and delights in the World, his anſwer is that communion with God is full of pleaſure and delight where ever it be, but ſayes he, the World cloudeth theſe joyes, and eclipſeth this communion, therefore O that I were ſtript of this dying fleſh that I might have full communion and fellowſhip with God in the ſpirit that I might drinke freely of the waters of life in the fountaine; this ſoule reckons all the delights and pleaſures of the world to be amongſt the wiſe mans vanities, and having taſted Chriſt the bread of life in his Fathers houſe, and in him the love of his Fathers heart, can neither feede upon nor delight in the empty huskes of this periſhing World, if any ambitious worldling telleth him it is very good to be honourable; I ſayes he, If you meane that honour which floweth from being precious in the ſight of God, and having an intereſt in his love; *Eſay.* 43;4. He gives this one anſwer to the worldling in all his propoſals, of pleaſure and beauty in this life; ſayes he, God is the beauty of the whole creation as the originall fulneſſe of it, ſo that it wholly depends upon his will, and that which is our glory is God himſelfe, who is the glory of Heaven and earth, though the World withers yet he is for ever glorious and he is his peoples glory; therefore the worldlings feare in death upon this account is not a Saints feare, for his glory is out of the World even in God, and *his delight and affections are in things above not in things on the earth*, and that becauſe *He is riſen with Chriſt*; his affections are riſen before his body is dead, the delight of his heart is in Heaven, though the fleſh of it be in his body, 3 *Col.* 1, 2. this ſoule is *crucified with Chriſt*

Chriſt to the World and the World to him, 6 *Gal.* 14. ſo that neither his joyes nor his feares are with the worldling, if death can onely ſtrip him of the World, he hath no cauſe to feare death, nay death cometh too late in that, for hee through Chriſt is dead to the World whilſt he liveth and is above all the feares of death, becauſe his life is hid with Chriſt in God; I but ſayes the worldling I am afraid of death becauſe it takes me from all my ſweet relations here on earth.

I muſt dye to them and they to me, it is true indeed; but herein the beleeving ſoule is no looſer, he leaveth the drops of corrupted creatures love to be ſwallowed up into the Ocean of Gods power and eternall love; he leaveth thoſe broken Ciſterns of love, which in a little time would leave him, aad is taken up into the Father, and the fountaine of love in the glory of love and free grace for ever; he now comes to taſte love in the originall, and readeth it as it was in the heart of God to him from eternity, and ſhall be to eternity in the fulneſſe of Gods love, ſo full that there will not be the want of any ſweet or relation for all will be made up in God, there is no complaining in the ſtreets of the new *Jeruſalem*, no want of relations, God will be a Father, Chriſt will be a husband, Saints glorified our brethren Siſters and aſociates to all eternity, we ſhall want no relations in Heaven, nor ſhall any relations there want perfection, for all there ſhall be compleat in Chriſt and filled with the fulneſſe of God, we leave a World of wants, and it is to poſſeſſe a Heaven of fulneſſe and glory: I but ſayes a tender hearted Father or Mother, will not my Children my little babes want me? Truly no, for your worke in the decree of Heaven is done before God ſuffers death to cut your thread of life, and 'tis our unbeleife that telleth us it were better either for us or ours that we had more work in the World then God hath appointed us, had we more dayes we could not in them make a haire black or white, wee could not in our ſelves add that little to our little ones, Our Fathers kindneſſe will be our childrens comfort; and hee liveth when wee are dead to them and alive with him, the preſence of God with our children will be their bleſſed portion though we be abſent, to beleeve in this his love and faithfulneſſe will be a bleſſed reſt to us and ours, we ſhall leave them well in leaving them with God; and need not feare the leaving them when wee are going to God,

death in taking us from our children, to carry us home to our Father will advantage us and not disadvantage ours, for though he filleth us with all fulnesse of love and glory in Heaven, yet he is nevertheleſſe full, but can alſo fill our children on earth, and ſuch as taſte of his love and grace have no cauſe to doubt of the freeneſſe and fulneſſe hereof. I but ſayes the fleſh, it may be of a Saint, I am afraid of the paines of death in dying; truly this is a feare of our owne creating, for how many thouſands goe out of the World when ſtanders by can ſcarce tell whether they ſleepe or dye; but grant it that the paines of death be ſtrong upon thy fleſh, yet take this with thee, it is all the paines that ever thy fleſh ſhall beare, men to live a dying life are oftentimes content to have their limbs cut from their bodies which I beleeve is far more paine to the body then when death cracks it to let out the ſoule, but the gaine far exceedeth. thus is ſoule and body at eaſe both, when the other is but the dying of one limbe a little before the reſt of the body, it is but the deferring of death and it may be many deaths aſſaults the body in that time, this is but a bugbeare in the fancie to fright children, not worth the nameing among Saints, let God breake what he will, when he will, and how he will, he makes all good againe to his people in himſelfe, it was Chriſts end in taking the ſting from death not to leave any ground of feare for his people, ſo that beleeving Saints through Chriſt may truly glory in and over death in all the feares of it.

Fourthly, Believing Saints through Chriſt may glory over death in the manner of it.

Whether it be according to the termes we uſe for diſtinction, either naturall or violent death, yet to a Saint through Chriſt it is in both but death without a ſting, and that which our fleſh cals he worſt of theſe, the violent death, God hath and doth make to be the portion of many of his deare Saints; the Prophets, Apoſtles, and thoſe glorious primitive Chriſtians did many (if not moſt of them) drinke of this cup, and did it with ſo much joy in God, that the Tyrants of thoſe times were more unable to invent cruel deaths, then they were to undergoe them; and the reaſon is viſible; for though theſe deaths had the cruelty of man in them, yet there was alſo the kindneſſe of God in them, Chriſt had taken away the ſting of death, which was ſin:

and

and though men might adde to their cruelty, yet they could put no ſting into death. The Martyrs of late times as Hiſtories tell us, have gone leaping and rejoycing to the ſtake, being joyfull in the embracing of flames; and as one ſaid to his fellow Martyr, Be of good cheere; though our break-faſt be ſowre, yet our ſupper will be ſweete in Heaven; As if he had ſaid; though theſe flames brings ſmarts with them, yet they will put an end to all ſmarts, this is all the ſting that is in death, and it will ſoon have an end; we ſhall ſup with our beloved Jeſus, and abide in that love for ever; it is ſin in death that makes it bitter, what ever the manner be; but if ſinne be taken away, there is no ſting in death, let the manner be what it will, it is all one to a Saint where he meets with Death, whether in the field or at home in his bed, whether it takes him in his greateſt ſtrength, with his bones full of marow, or in his decaying ſtate, when his eyes grow dimme, and his other faculties faile; he minds not the manner of dying, but the matter of death, death is without a ſting; ſo that where, when, or how death comes into his boſome, that is of little value with him; he only minds this to find death a friend without its ſting, and then through Chriſt he glories in and over both matter and manner of death.

Fifthly, A believing Saint through Chriſt may glory over death in the ends of it.

There is two main ends in Death which is proper to Saints.

The firſt is, to put an end to a dying life, to finiſh that worke which begins ſo ſoone as wee begin to live in theſe bodies of clay; man begins to dye, ſo ſoon as he begins to live, becauſe the whole life is but a progreſſe of death, or a dying life; all the time we live we dye inviſible, and when we dye indeed, it is but viſible death; that which we carry about with us in the World, then appeares to carry us out of the World; that which ſleepes with us, many a ſhort ſleepe, now caſteth us into one long ſleep, this is properly the end of death in Saints, to put an end to all dying; for it is a reall truth, though a miſtery to the world, that Saints dye whilſt they live, and live when they dye; So that this end of death is a Saints glory, not his griefe, not what he feares, but what he hopes for, counting himſelfe moſt miſerable of all men, if Deaths end were not to put an end to his dying life.

The other main end in death is; To plucke up the flowers of

heaven that growes in the earth by the rootes, that they may be planted in their owne kingdome, and flourish there for ever. I meane those precious soules of Saints which are here enclosed in those earthly mounds of our bodies, by which the beauty of those heavenly flowers are exceedingly short of that glory they shall have with Christ above, and doe many times taste and savour of the earth they grow in; Christ is the proper roote of those branches, and Heaven the only place for them to grow and flourish in: Now death comes only to transplant them from Earth to Heaven, to crumble that clay into dust which holds these flowers of Heaven so fast, that they cannot get home into their owne kingdome. Now a Saint may well glory over this end of Death, for Death is herein the soules servant to have it home to glory, and to unprison it from all the bonds it lyes under:

But lastly, A believing Saint through Christ may glory over Death in its victory.

My meaning is, the victory which Saints have over death; death in the will of God layes Saints to sleep in their corruptible bodies; But Saints through their union with Christ rise againe, & that in incorruption; though it goe to the dust corrupt and noisome clay, in dishonour and in weaknesse like a natural body, yet Christ will raise it againe a spirituall body, full of power and glory. There is no losse to Saints in dying, no not to their corruptible flesh for that hath an interest in Christ, and Christ having conquered death for his people, though their bodies shall by death be sown in corruption, yet they shall not lye there for ever; the grave shall have no victory, but shall give up its dead, and such as rise in Christ, shall rise as Christ, spirituall bodyes; though the Earth shall have leave to roote the corruption of the body of Saints, yet Christ will preserve his interest, and raise it as the fruit of his redemption and resurrection, even a spirituall body. Death hath its office, and the grave its proper worke; but Christ hath the command of both, when death hath laid the bodies of Saints in the dust, there is the end of his office, and when the grave hath swallowed up the corruption of those bodies, then its worke is done too: but then Christ hath an eternall worke in his hands, to raise it a spirituall body, that the fulnesse of his redemption may be made up, so as that soule and body

dy, both may be filled with the fulneſſe of his redemption; and in this worke Chriſt commands both death and grave to give up their dead bodies and then he ſpirits his owne, ſutable to that eternall life which they are to poſſeſſe. The Scripture tels us, *That Chriſt is riſen from the dead, and become the firſt fruits of them that ſlept*, 1 *Cor.* 15. 20. That is, Chriſt is firſt in the reſurrection, but ſo as he is the firſt fruits, a teſtimony of reſurrection to all that ſleepe: and in *Rom.* 8. 11. The Apoſtle telleth us, *That the ſame power which raiſed up Chriſt from the dead, ſhall alſo quicken our mortall bodies by his Spirit.* So in *Theſ.* 4. 16. *For the Lord himſelfe ſhall deſcend from heaven with a ſhout, with the voyce of the Arch Angel, & with the trumpe of God, & the dead in Chriſt ſhal riſe firſt.* I mention theſe Scriptures to ſhew the victory that Saints have in Chriſt over death and grave, and to me they have ful ſatisfaction and ample proofe in them to the thing in hand, that neither death can hurt, nor grave hold ſo much as the body of a Saint in Chriſt; but on the contrary, that the very bodies of Saints have victory over death in dying, and that Saints have exceeding cauſe to glory over death under this conſideration as wel as all or any of the former.

I ſhall next take into conſideration in ſome few particulars the benefits and advantages that believing Saints through Chriſt have by death both in our ſoules and bodies; I will begin with the bodies.

Firſt, Death freeth us from all the naturall infirmities and diſeaſes of our bodies.

One complaines that winde makes a torturing tumult all his body over, the bowels and the body ful & they fill the head, ſo that there is no free part.

Another he complains that fluxe of water hath filled his veins, chil'd his blood, and num'd his joynts, ſo that aches are in all his bones.

A third complains that gravell lyeth in his reines, teares his kidneyes, and ſtops his bladder, ſo that his whole life is as it were upon the torturing racke; there be many more complainers beſides theſe which goe from man to man to make their moane, and begge their help for a little eaſe, though but for a little time, which ſometimes they finde, but often returne from fellow-creatures as miſerable as they came: but when Death comes without his

his ſting, he makes a perfect cure of all ſorrowes and paine for ever; among creatures we ſeeke eaſe with teares, but death hee brings full and laſting eaſe, and wipes away all teares from our eyes; Death puts an end to hunger and thirſt, to cold and nakedneſſe, to labour and wearineſſe; in ſhort to all wants, and to all woes, the grave is quiet, it is the only piece of quiet earth that man can meete withall; though a little above the grave on the earth there be cryings out, and complainings, yet the grave is quiet, nothing can diſturb the reſt and quiet of that bed, it is not capable of diſturbance, therefore exceeding uſefull to reſt in, this I aſſure you is a greater benefit then all the living World enjoyes beſides, Crownes have their croſſes, States their crackes, all perſons and things their wants, every perſon, ſtate, condition, and thing under the ſunne wrapped up in vanity; all wants are buried no where but in the grave of death; The body of man never bids adieu to all want til it be embraced in the arms of death, and laid to reſt in that quiet center of the earth; but when death comes without its ſting, it brings this certaine benefit and advantage with it.

A ſecond benefit and advantage of the body of Saints in death without its ſting, is this, It takes from the worlds ſcorne & cruelty.

When the bodies of Saints are in the grave, Worldlings muſt ſeeke ſome other object for their ſlander, ſcorn, or cruelty; they will finde no ſap or moiſture in the duſt of Saints to feede theſe luſts withall; the deriſion and perſecution of Gods deare Saints on Earth, is the paſtime and practiſe of ſinning ſoules; like the flye that ſports it ſelfe about the candle till ſhee have burnt her wings; but God hath his time to eaſe his people of this burthen, and if not before, yet certainly and fully when death comes, is this worke effected. Saints whilſt they live in the bodie, are with their ſpirits above the worlds ſcornes and cruelties; but when death comes, then the body gets beyond them too; ſo that here is another benefit in death, it freeth them from the ſcorns of fools, and the cruelty of cruell men. The wicked worldlings counts a Saint to be the only troubler of the people, and place wherein he lives; but when death comes to a Saint, he is very willing to leave the world, their portion, and their elbow roome, hee is not deſirous to trouble them any longer; all he deſires is a little earth to lye downe to ſleepe in, and that the world is content withall, wiſhing

ſhing that al the reſt were there too, this is a benefit which a Saint with ſubmiſſion to the will of God deſires many an howre before it comes, he is as willing to be at home in his owne inheritance as the worldling is to have him out of his, now death crownes theſe longings in Saints, and brings in the harveſt of many prayers which the ſpirit hath made for this very thing, ſo that in theſe and many more particulars is death beneficial and advantageous to the body of Saints. But I ſhall mention two generals in which death without its ſting is through Chriſt exceeding advantagious and beneficious to the ſoules of beleeving Saints.

Firſt, It delivers them from a body of ſin, a place of temptations and darkneſſe which is the whole complaint of Saints, whilſt they are in the fleſh; the Apoſtle *Paul* complaines of the Law in his members, which rebelled againſt the Law of his minde and of the body of death, how often doth the Prophet *David* pray to be kept from temptations and to be inlightned in his darkneſſe, that God would ſhew him the way he ſhould walke in, and make his pathes ſtraight. Saints deſire to be uncloathed of the body of fleſh becauſe they are capable of ſinning in that body, nay it is a body which tempts to ſinne, and in which the ſoule is under much darkneſſe, *And therefore groanes within our ſelves waiting for the adoption, to wit, the redemption of our body, Rom.* 8. 23. It is very ſweet to be delivered from temptations that they get not the upper hand, ſo as to lead the ſoule captive at their will, but to be above the reach of all temptations where we can never poſſible be tempted more, how exceeding precions and glorious is this; a Saint would if it were in his power give the whole World ſo that he might never ſinne more, it muſt then needs be of great advantage to him to be carryed above the reach of any temptation to ſinne, you ſhall never meet a Saint at the throne of grace but his breathings are, Lord inlighten me in thy will, make thy minde clearer and clearer out unto me by thy ſpirit, leave me not in the darkneſſe of my owne fleſh; now then how precious muſt it needs be to this ſoule to be taken out of all clouds, to have all clouds even the clouds of the fleſh done away, ſo that not the leaſt ſhaddow of darkneſſe doth remaine.

Why all this and much more is the advantage of a Saints ſoule in the death of its body, for this death without the ſting of

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ſinne is death to the body of ſinne that it can be no more a body to ſinne in, it ſeparates light and darkneſſe, the ſoule and body, that both might goe to their proper place and then the ſoule complaines no more of darkneſſe, it is dark clay that hinders the ſoules light, when it is quit of that it is perfect in light, and this makes Saints ſo thirſting to ſhake off the rags of fleſh, their clouds of darkneſſe, their places of temptation, and their ſinning body, now when death comes he ſatisfies all theſe thirſtings, fils up all theſe deſires, and accompliſheth the preſent deſigne of God concerning the fleſhly body, in which the precious ſoules of Beleeving Saints are through Chriſt aboundantly benefited and advantaged, but this is not all the benefit and advantage which death without its ſting through Chriſt bringeth to the ſoules of beleevers: There is another generall which is this.

The ſoule is now taken up into the perfection of Gods eternall love, free grace full glory, everlaſting purity, and thus to be for ever with the Lord.

When I ſay this comes in with death, I meane it is then ſo perfected as it could be never ſo before, for the bodies of Saints muſt bee ſowne in corruption before they can riſe in incorruption, and the ſoule is never perfect till it be quit of the corruptible body and this evill World, but this being once accompliſhed, Then the ſoule in God and God in the ſoul makes up perfection to all eternity; the ſoul hath now no let to full enjoyment of his Maſters joy, it is now a childe of full age, nothing can hinder him in poſſeſſing his full inheritance in his Fathers love and glory. The manſions prepared from all eternity are now poſſeſſed to all eternity, the love which lay hid in our Fathers heart, and was too great to be reavealed in the World, is now ſpread open to the ſoule, and the ſoule is bid eate my beloved; O drinke abundantly and be ſatisfied, this feaſt of love will hold out for ever, eternity cannot exhauſt it, it is the love of God, this is the ſupper of the Lambe ſlaine before the foundation of the World in the deſigne of Gods free grace, this myſtery is now revealed and the ſoules of Saints filled with the glory of it: Saints in Heaven are in the light of the Lord and all filled with the Lord their Light, perfection is there the portion of every ſoule; Chriſt hath given up the Kingdome to his Father, and God is the perfection and fulneſſe of all his Children; this perfection

ſection of glory is Gods end in redeemiug his elect that we might be heires of God, fellow-heires with Chriſt in his eternall love, full glory and everlaſting purity, never to know ſinne or ſorrow more, to be above the breathings of any defilement or the bud dings of any vanity, what we ſhall then poſſeſſe will be nothing but all God, it will be all God and alwayes God, God will be the light of our eyes, the life of our ſoules, the excellency of our glory, the ſweet of our ſweet, and the perfection of our purity, in Heaven; Heaven is the preſence of God, the full, perefect, glorious, and the eternall preſence of God will be our Heaven when death hath laid our dying bodies aſleepe, when the corruptible ſleepes away its corruption, the incoruptible ſoule poſſeſſeth a crowne incorruptible and full of glory, ſo that the time of death without its ſting is through Chriſt to a Beleever of great benefit and advantage, both in ſoule and body: Saints in Chriſt ought to improve the joyes and conſolations which comes from the free grace of God to their ſoules, amongſt which I am ſure this truth is very eminent and therefore ought to be well improved, and firſt this cals upon believing Saints, (to whom through Chriſt, death when ever it comes will be without the ſting of ſinne) that they ſhonld not have ſad or hard thoughts of death; we ſhould not make feare in our fleſh or ſpirits to be the aſſociate of the thoughts of death, there is no cauſe for it the ſting being taken away, by this needleſſe and unbeleeving feare of death in Saints wee doe prejudice our ſelves and bring an evil report upon our friend; Firſt we prejud ice our relves, ſo through a fearefull fancy of evil and danger in death, wee many times doe what we ſhould not, and leave that undone which we ought to doe, how many ſtretch their conſciences to doe that which they have no rule for and otherwiſe would not doe but that they feare it may coſt them their lives if they ſhould not, and how much duty is neglected upon this very conſideration, upon a feare in doing to looſe or indanger life, the feare in deed is to meet with death in doing, therefore chuſe rather to omit duty, but it is ſafe and bleſſed through Chriſt to meet death in duty, ſad and hard thoughts of death I verily beleeve doe much prejudice Saints in their ſtreight and even walking with God through this wilderneſſe: it were happy if in reading we could read our own hearts.

But secondly, These fleshly feares of Saints bring an evill report upon death, which through Christ is our real friend; it is very unbecoming Saints to scandalise any, but that we should do this to death who is so real a friend to us, and the messenger of such glad tidings as what hath gone before proveth him to be, this is very disingenuous; if Saints looke upon him with a feareſull eye he will then be taken for an enemy to all the World, for to others he commeth with his sting, so as they have just cause to feare, but to Saints death is a reconciled friend in Christ, and we do him injury when ever we looke upon him as other, nay truly we dishonour Christ to feare death after he hath conquered him, the redemption of Christ for his people is so full that they may and ought to serve him without feare, the victory over death is part of the redemption of Christ, so that now feare of death is no lesse then diffidence of that Redemption, therefore Saints should be very watchfull that they harbour no sad nor hard thoughts of death, because in so doing wee dishonour a true friend, nay Christ that made death thus to be our friend.

In the next place this cals upon Saints that when death comes to sit in our bosomes, we should bid him truly welcome, and give him the entertainment of a friend, that is, be truly joyful to see him, let him find by the joy of our hearts that he is welcome to our bosomes, let his countenance be pleasing to us, for though he be pale death to our flesh yet that flesh shall be a gainer by its paleneſse, and finde nothing in death but a quiet rest til it shall put on incorruption; But to the spirit death is a messenger from God and Christ of glad tydings, and the feet of those which bring glad tydings should be beautiful to us, let death when he comes finde he is a long looked for friend, that he is not come before he is welcome, but should have beene welcome if hee had come much sooner; that thou takest him for so good and so real a friende that thou art heartily willing to goe with him and to leave all thy friends in the flesh, that thou hast kept them company but till he comes and now art willing to leave them all to goe with him, Saints may well bid death welcome as a friende for Christ is in him and the love of Christ; when Christ tooke sinne from Saints which was the sting of death, he gave them love in the roome of sinne, so as before we had sinne in all, now we have love in all, and though death to Saints have not the

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ſting of ſinne, yet it hath the love of Chriſt, and is worthy to bee bid welcome and entertained with gladneſſe, when hee commeth.

But in the next place, This calleth loud to Saints that they beleeve ſtrongly in that love of Chriſt who hath taken away the ſting of death, which is ſin, and thereby made death that was an original enemy to be a true and conſtant friend, the Scripture telleth us, 1 *Cor.* 15. 26. *The laſt enemie that ſhall be deſtroyed is death.* Now death as an enemy to Saints is deſtroyed in the death of Chriſt, for his ſting which is his enmity is taken away by Chriſt; that I inferre is this, Saints have much cauſe to beleeve ſtrongly in that love, the ſtrength of which hath overcome all enemies for us, Chriſt hath overcome death the laſt of enemies, why ſhould we ever then feare the fading of that love which hath left no enemies to make us afraide; Saints feares are of their own creating, for what ever might have beene a true cauſe of feare hath beene under Chriſts deſtroying for he hath deſtroyed all enemies and where no enemy is, there is no true ground of feare; what remaines then? Why nothing but a firme and laſting foundation of faith, the love of Chriſt is a ſtrong foundation for a Saint to beleeve ſtrongly in; what ſhould we feare death is our friend the love of Chriſt hath made him ſo, the breakings forth of this love is ground ſufficient to baniſh all feares, if death be no enemy, then there is no enmity betweene death and us, for death is the laſt deſtroyed enemy, and the love of Chriſt hath deſtroyed that enmity.

Saints have many that hate them but none that can hurt them, take this for proofe, death is a Saints friend, there can bee no greater teſtimony of love then the deſtroying of enemies, for no man will deſtroy the enemies of him that he is an enemy to himſelfe, enmitie would make enemies; it is onely love that deſtroyes them, and this love is Chriſt to his people, his love is ſo great that he will leave us no enemy; that is, no perſon, perſons, or things ſhall ever be able to deſtroy a Saint, then ſurely Saints may and ought to believe ſtrongly in the love of Chriſt, as worldlings know their nailes are too ſhort to ſcratch out this love, their ſtrength too weake to ſhake this eternall foundation if they ſuck our bloods they may choak themſelves, but doe us no hurt, for through the love of Chriſt Saints are conquerers over

death; Saints may believe ſtrorgly on the love of Chriſt, for a worſe enemy then the world ſhall never be able to deſtroy them, even ſinne; for Chriſt hath deſtroyed ſin, and in that death, for all that believe in him, ſo as a Saint triumphs over death in the want of its ſting, is in the love of Chriſt which hath taken away ſin, and this is that love which the ſoules of Saints ſhould believe in, and reſt ſtrongly upon. Saints need not feare, they cannot lay more upon this love then Chriſt is able and willing to beare, nay then he hath borne already: for he hath borne all the tranſgreſſions, iniquities, ſins, griefes, ſorrowes, ſtripes and chaſtiſements of his people, *Iſa.* 53. So that he hath redeemed his from the whole of ſin; and believing Saints may not feare to venture their ſoules in all upon the love of Chriſt; nay doubtleſſe it is the duty of Saints to live, believing ſtrongly in the love of Chriſt, which hath put Death to death, and overcome all enemies for them.

But in the fourth place Saints ſhould make this improvement of theſe truths to waite upon God patiently in believing. Death will aſſuredly come & deliver them from all their troubles in the fleſh. Faith made *Job* to waite patiently all the dayes of his appointed time till his change did come. There is an appointed time in which the change ſhall come & beyond that time it ſhall not ſtay: There can be no loſſe of faith in this thing; for death waits upon our Fathers will, and ſhall certainly come at his aprointed time. I confeſſe it is hard for Saints that are heires of heaven and know it willingly to ſtay longer out of heaven and their Fathers imbracings, and in that time to be in a body of ſin, and a ſinfull world, to beare the infirmities of the body, with the ſcornes, ſlanders, and perſecutions of the World; yet remember that this is the fulfilling of the will of our God, and all this time death our friend is a comming; every moment bringeth this longed for bleſſing nearer and nearer, and we cannot tell but it may be at the doore, that death may be in the next moment is the worlds feare; let it be a Saints joy, and ſerve to quench immoderate thirſt; here is this to anſwer all feares it will certainly come, and cannot be farre off. Chriſt longeth more for us, then we doe or can doe for him; and though we thinke him long, yet he that ſhall come, will come, and will not tarry. Remember the body is made of brittle earth, it will be ſoone cracked, or mou'der away, it cannot by its conſtitution laſt long; the word of truth calleth him a foole that

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counted upon many yeares when he was in clay; the flower ſoon fadeth, the graſſe is ſoone withered, the ſhadow ſoone gone, and the Weavers ſhuttle paſſeth ſwift away, and this is the time of our fleſh in Scripture account. Conſider againe the waiting is but a moment, compared with the time of enjoying; the next moment may end the one, but the other is eternall without end, and the firſt entrance into our Fathers glory will take quite away the remembrance of all ſorrowes and ſufferings here below; nay the very beholding of Death without his ſting will make us amends for all our waiting. Now ſurely Saints have great reaſon to wait for Gods time patiently and believingly; though wee be at preſent in the Wilderneſſe, yet *Canaan* cannot be farre off, and Chriſt will goe with us all the Wilderneſſe way till he brings us into *Canaan* he is faithfull which hath promiſed never to leave nor forſake his peaple, the waiting time ſhall not be wholly without him. buts when that time is accompliſhed, then we ſhall be fully and for ever with him, therefore our waiting ſhould be in faith and patience on the will of God, all the dayes of his appointed time for us.

And laſtly, The whole life of Saints ſhould be a life of holy joy in God, and a glorying through Chriſt over Sin, Death & Grave, believing Saints ſhould live up thoſe joyes which accompany Death without the ſting of ſin; they ſhould glory in the grace of God and the God of grace. They ſhould glory in the redemption of Gods free-grace; and as the Apoſtle here makes a holy triumph over Death without its ſting of ſinne and over the grave, which hath no victory, but muſt give up thoſe bodies which are ſowen in corruption to be raiſed in incorruption; we ſhould let the World know how kinde a God we have, that will not leave any ſting in death, or victory in the grave, but puts an end to ſin, and thereby an end to all ſorrow, which makes death the worldlings feare to be our friend, and the time of ſtripping us from the worlds dying beauty, to be the time of filling us with his own glory. Saints may well glory over Death, that have God and Chriſt for their life; Saints may ſafely queſtion with Death about his ſting; when Chriſt hath taken it away for us, wee may ſafely glory in the times of Deaths approach, and the hour of his comeing; when as Chriſt hath taken away his ſting from him, we may truly ſay, there is no God like our God, no beloved like our beloved;

loved; for none but ſuch as have an intereſt in the love of God and redemption of Chriſt, can glory over death; for to all others Death hath his ſting, and when ever he commeth, comes with his ſting; the feare of ſuch hearts to ſee the face of death, ſpeakes very much of the glory of Gods eternall love in Chriſt to all that believe on him, in taking away the ſting out of Death, by which meanes they can glory in, and over death, look death in the face with joy and rejoycing; where death comes with his ſting, there is a thouſand deaths in one; but to a Saint death is no death onely a change, or a diſſolving to be with Chriſt; then let us proclaim this to the world, and ſo glory in our God, that they may know their periſhing idols are no wayes to be compared with our reall intereſt in God; the day of death that is at hand will fully prove the truth of this, therefore we may boldly ſay thus, we ſhall make it good both living and dying. The glory of a believing Saints death doth abundantly exceed the worldlings life nay indeed his own life; *for though to him it be Chriſt to live, yet it is gaine to dye.* It is more Chriſt to dye then live: In life Saints glory in Chriſt as he dyed for them; but in death they glory in Chriſt as they lived with him, the firſt is the glory of purchaſe, but the latter of poſſeſſion. In the firſt we glory that the inheritance is given, but in the latter that it is received, which maketh up perfection of glory. And to Saints this is the next ſtep to death with out its ſting, ſo that they may herein glory and triumph as the Apoſtle: *O death where is thy ſting? O grave where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thankes be to God which giveth us the victory through our Lord Jeſus Chriſt.*

FINIS.